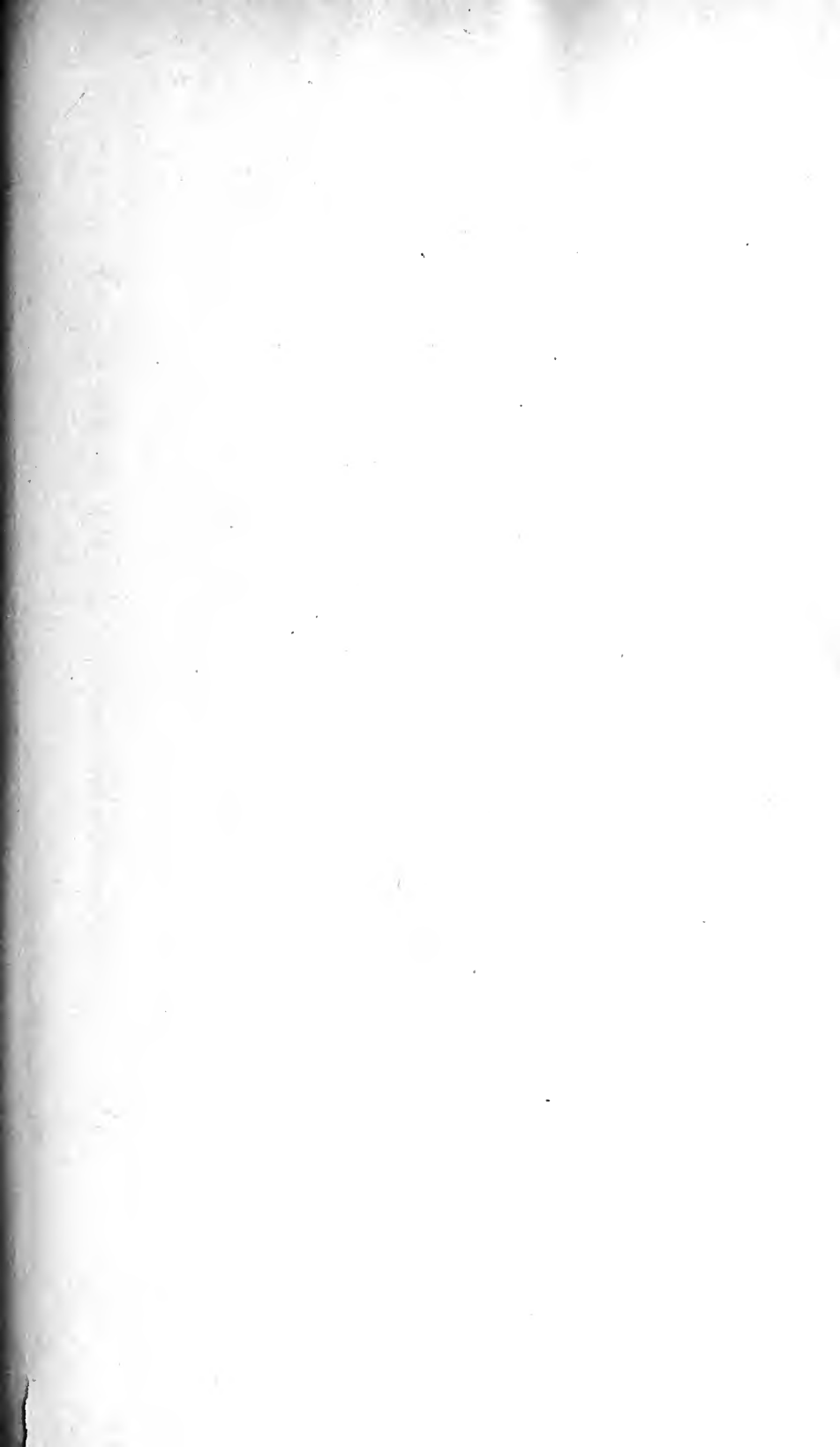


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THE
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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. Frank Alanson Lombard.

The Roll of Students printed elsewhere shows that the total attendance is slightly in excess of that of last year. It is noteworthy also that a larger number are included in the three regular classes. Never before in the history of the Seminary has this number been equaled. Seven new members have been added to the two upper classes. All these as well as all the members of the Junior class are college graduates. Of our New England colleges six are represented in the Junior class, Amherst heading the list with seven men.

The letter on Church Music which we publish over the subscription of "Asaph" is from the hand of a prominent New York clergyman, widely known in connection with one of the great benevolent societies. His wide experience with the life of many churches gives to his letter a peculiar value.

The portrait of Christ given us in the four Gospels is sometimes characterized as a piece of beautiful mosaic made of many pieces and the different parts combined by different hands. Much

critical study of the Gospels is like the effort to ascertain by the study of different stones, each taken by itself, whether its date, contour, color, etc., are such that it must constitute an essential part of some portrait of Jesus. Another method is to take the portrait as it exists in its present shape, to study the relationships, the harmonies, and unified characteristics of the whole, and then stand ready to discuss whether certain stones are not accordant with and necessary to this vivid, harmonious, and consistent portrait. It is something of this later method that appears in the admirable inductive study of Christ's estimate of himself, the first half of which is presented in this issue. It deserves a careful reading.

The letter from Rev. G. E. White, of Marsovan, Turkey, which we publish in the "Alumni News" revives the Carew Lectures of 1891-92 upon the people called Hittites. So varied and vigorous has been the survey these last years that a cloud of dust has hovered over the entire "Hittite" territory. The very name has acquired a still more fleeting and uncertain value. Yet all still look with extreme expectancy for sudden light. Perhaps the most promising worker in this field to-day is Dr. Karl Lehmann, who recently made an extended tour through Asia Minor studying the Vannic inscriptions. He approaches the problem indirectly and considers at least the hieroglyphics, if not the people themselves, Aryan. Our correspondent again awakens interest, even if he is not able to contribute absolutely new information. Had he money and permission to dig, he might yet reveal splendid secrets of the past. He has, perhaps, used "our books" too thoroughly; and we should have been glad of a more detailed description of the "cuneiform brick," or bricks. When cuneiform tablets were first discovered about four years ago, near Boghaz Keoy, a wholly new link was added to the mysterious chain; as again still another when undeniable relics of the Mycenaean culture also appeared, giving to the place a peculiar archaeological significance. Mr. White sends an interesting photograph of the place, which we wish we might reproduce.

Respecting the problem of the Greek theater, which the communication raises, conjectural light from these old Asia Minor ruins is altogether too untrustworthy an element in its solution. That problem is being steadily worked out with marvelous historic exactitude through the recoveries nearer Greece itself. We should be glad if we could more often receive from missionary alumni accounts of such visits of archaeological interest.

It has always seemed inappropriate that a member of another ecclesiastical denomination should have a seat and a voice in a Congregational Council. Yet on many occasions, especially of ordination or of installation, it is desired that such should have some part in the public exercises, and it seems hardly courteous not to invite him on the council. At a recent council in this state this dilemma was so happily solved that we hope the action may become a precedent for others. A prominent member of another denomination who had been asked to preach the sermon was invited "to sit with the council as a corresponding member," and this appeared on all the letters missive. Having been invited by the church he had a real standing in the council, and yet he was not invited as a full member with voting privilege, and this satisfied the proprieties on the other side. Why should not this practice be generally adopted and applied even to those individuals of our own denomination who come from a distance and as individuals do not represent any church? Is there not here a way of escape from the practice of loading councils with individuals? We are very clear that the council should be held to its primary purpose of expressing the fellowship of the churches, and that individuals should be invited only in exceptional cases. There has been much discussion over the corresponding members of a council, because usually the council has attempted to confer such membership. This, of course, is improper, but there is no reason why the church in calling the council should not make provision for such a class of members, and on the letter missive designate certain individuals as invited in this qualified way. To us there appears no objection to the plan, and in many cases a real advantage.

In this connection we would call attention to the almost complete lack of provision by our churches, either singly or collectively, for instructing the people in the principles and methods of our polity. We are sure that many ministers even need to be informed, for they have evidently forgotten what their professor told them in the Seminary, if they ever had instruction in this subject. Do our laymen generally understand why and how a council should be called, and how it should be conducted? Have they been taught the rights and duties of the various officers of the church, and the reasons for local independence? There has been a revival of interest in the history of our denomination; we hope it will extend to its polity as well. Why should not topics relating to polity be discussed at the local conferences? Would not an occasional evening spent upon some phase of the subject prove interesting to any church? We hope to see something of this sort, in order that there may be a more intelligent interest in the performance of the varied functions of the church. Ought not our members to be able to give a reason for the faith that is in them in matters of polity as well as of doctrine?

MINISTERIAL PRONUNCIATION.

Edmund Burke, in a parliamentary speech, once made the mistake of misplacing an accent — *Magnum vec'-tigal est parsimonia*. A member of the House at once called out, "*Vecti'-gal*, Mr. Burke." "Thank the honorable gentleman," said the orator; "he enables me to repeat that valuable proverb — "*Magnum vecti'-gal est parsimonia*." But the preacher has no such opportunity to correct a blunder; his *vec'-tigal* keeps repeating itself Sunday after Sunday, and an impost of ample dissatisfaction to all critical hearers is levied on his delivery.

No thoughtful person will deem the subject of pulpit pronunciation trivial or unworthy of discussion. It has to do with a man's usefulness in the most important vocation and in the most important services under heaven. A Christian woman of some culture told me that she left the ministrations of a young preacher on hearing from him a gross mispronunciation. And yet he was an alumnus of one of our colleges. She may have had an ear too unforgiving; but was the blunder pardonable? Suppose that a man fails to distinguish between "cemetery" and "seminary," or between "crematory" and "creamery," the question is liable to arise among irreverent hearers whether such a man ought not to be buried or burned alive. Carelessness in the use of words may not only drive a hearer from the congregation, but may engender a prejudice that leads to grave consequences.

It is not proposed at this time to discuss the general subject of orthoëpy. The field of pronunciation, exhibiting characteristics of successive periods, and the modifications of our mother-tongue that have been going on for a thousand years, is quite too broad for compression into the limits required. When we consider that more than half the words in English have come from foreign sources, and that the fusion of such elements, as well as the use of native elements, has been attended by gradual changes

Being an Address delivered to the Students of Hartford Theological Seminary, Nov. 9, 1897.

in form, signification and pronunciation century after century, it will not seem strange that a good deal of irregularity and some measure of uncertainty exist. Probably no other spoken language is equally embarrassed in this way.*

I desire to aid younger friends who are candidates for the sacred desk, by certain results of an observation not very brief. Simply the preacher in the pulpit and reading or quoting from the Bible is chiefly in the eye at this time.

In the matter of orthoëpy, what is the preacher's position? While carefully scanned by those more thoroughly educated, he is, for the majority of hearers, an accepted model in the use of language. He is supposed to be a standard, and he will unwittingly be a pronouncing dictionary for the congregation. Unfortunately, his defective peculiarities of speech are more likely to be adopted than his excellences, if he have any. Only a few individual hearers possess the means or will take pains to test his correctness by some recognized authority at their homes. Yet there is always a risk of being detected. As the truth regarding deficiencies leaks out and leads to criticism, there comes dissatisfaction, intensifying it may be into final disgust. Just as neither power nor sweetness of voice will save the singer who every now and then strikes a false note, so will they not save the careless speaker. Even the great preacher cannot afford to disregard what some may call trifles. A small leak may sink the largest ship. The minister is presumed to be more accurately familiar with the Bible than with any other book; and is it not rightfully claimed of him that, in his reading or quoting of the same, there shall be no abuse, in any way, of particular terms? Shall the Moslem dream that not only every word of his Koran came, by the agency of Gabriel, from the seventh heaven, but that its very pronunciation is equally inspired; and shall the Christian teacher make a heedless use of our lively oracles?

Perfection in the use of one's vernacular is a supreme art, one to be sought with untiring industry. Aim at excellence in that line is more reasonably claimed of the minister than of any other man. The perfect style consists in the best possible selec-

*On early English Pronunciation, with especial reference to Shakespeare and Chancer. By Alexander J. Ellis, F.R.S., London: Trübner & Co., 1869.

tion and arrangement of words; but a faultless enunciation of them is required in the pulpit. When these two elements are combined, the result is a delivery like plate-glass, absolutely transparent, and which attracts no attention to itself while serving the purpose of a medium for transmitting light without a blemish.

I propose to mention specimen instances of orthoëpic mistakes, current or occasional, which have come under my observation. Some of these are heard widely; some are only provincial; a few are probably local; fewer still are perhaps only individual. If Apelles accepted a cobbler's criticism on the shoe in his painting, suggestions from an unpretending source concerning minor matters of orthoëpy may be of possible help even to experts.

We will at the outset notice the consonants in certain Biblical proper names. Inaccuracy regarding letters, whether hard or soft, is not infrequent.

Instead of the hard sound of *ch* (*k*) we hear, incorrectly, the soft sound in "Chimham," "Chittim," "Jachin," "Tychicus." Similarly we hear the soft instead of the hard sound of *g* in "Gennesaret." In "Areopagite" the opposite error is often made. As *g* is hard in "Areopagus," it is natural to give it the same sound in the derivate word. But it should be remembered that in Greek and Latin names, unlike those in Hebrew, this letter when coming before *i* is soft. The only instance in which I ever heard it correctly enunciated from the pulpit was by a theological professor sixty-one years ago.

We turn to a different class of words. The following are not always given correctly: In the first syllable of "dromedary" we fail to hear the *u* sound given to the *o* (drum). *B* is made to do service for *p* as the third letter of "Baptist" and "Jupiter." "Milch" is often pronounced "milk." The final *s* in "oaths" is not given its proper *z* sound, and *th* in "with" is pronounced as in "thin" instead of as in "then."

The buzzing sound of *s* is sometimes wrongfully substituted for the piercing sibilant in the proper names "Ahasuerus," "Methuselah," "Cæsarea," "Asia," "Persia." The last two are seldom correctly given.

The letter *x* sometimes fails of its sharp percussion, and is changed to *gz* in "Alexander," "Alexandria," "exorcise," "exercise." Then *per contra* comes to light one of the irregularities of our language; and instead of the soft we hear the sharper sound in "exalt," "examine," "exert."

A sound not represented by a visible letter, yet entitled to a place, often fails of recognition. That is true in the following words: "Concord," "concourse," "concubine," "conquer," "language," "languish," in all of which the *n* at the end of the first syllable should have the sound of *ng*.

In some sections of the country *h* is syncopated. Hence instead of "wheel" we hear "weal"; for "which," "witch"; for "while," "wile"; for "white," "wight"; for "whine," "wine." And we are thus reminded of what Douglas Jerrold said of a man who, on leaving the stage, became a wine merchant: "I am told that his wine off the stage is better than his whine on it."

There are also sections — formerly there were more of them — where the ringing sound of *ng* is not heard in the last syllable of many words — a very rustic elision. For example: "readin'," "singin'," "cunnin'." The tyro might well practice on these words: "singing," "sinning," "singeing."

Who wants clipped coins? Within my recollection this was noticeable in eastern Massachusetts. The same will be found in some parts of Great Britain. Hence the pertinency there of Archbishop Whateley's conundrum, "Why is Ireland the richest country in the world?" "Because its capital is always Dublin."

We often light upon a colloquial maltreatment obtruding into the Scripture vocabulary. It may be termed "phonetic decay." Thus a letter has the cold shoulder turned to it when we fail to hear the final consonant in such words as "kept," "slept," "swept," "wept," "thousand," "sixth"; or the consonant at the end of the first syllable of words like "grandfather," "friendly," "handful," "kindness," "softly"; or a part of the consonants preceding a final *s*, as in "acts," "depths," "depends," "friends," "sects"; or hear "condem-ning" pronounced "condeming."

In the same way the preacher lets go an entire syllable when he elides the final vowel of "beloved" (adj.), "blessed" (adj.),

"bushel," "idol," "travel"; or the *e* in the penultimate of "believe," "every," "several."

Does any one say to himself, "That's a small matter; a little short *e* in the first syllable is of no importance." So thought a young compositor in the printing office of Benjamin Franklin when he was engaged upon an edition of the New Testament. But the employer made it plain to the apprentice that a single letter might be of prime moment. Franklin set up a verse from the fifteenth chapter of First Corinthians, omitting the first letter of one word: "In a moment, in the twinkling of an eye, we shall be *hanged*."

We now turn to the vowels. Toward some of them a good deal of discourtesy is shown. Colloquial carelessness, instead of "again" (a-gen) and "against" (a-genst) deals out "agin" and "agaynst." The *awl* of "also" and "always" is perverted into *ol*, and "bonnet" is made over into "bunnet." The vice-president of a leading benovolent society I have heard more than once on the platform speak of ladies' "bunnets."

The unaccented vowels in particular are subject to ill treatment. The fact of their being less prominent is a poor excuse for metamorphosing them. Thus instead of "angel" the pulpit may deal out "angil," and make a similar change to *i* in the final syllables of "basket," "curtain," "gospel," "honest," "nearest," "women," "savage," "market"; while the first syllables of "kettle" and "yesterday" receive similar treatment. A kindred substitution of *u*, as in "must," falsifies the final syllables of "judgment," "Jerusalem," "Miriam," "Salem," "solemn," "spirit." There is one Congregational minister who uniformly and with distinctness pronounces this last word "Speerit."

Monosyllabic terms share also in this habit of slighting. An attentive ear instead of "doth" (duth) will catch "doth" (long *o*), and instead of "yet," "yit"; and will note that *u*, as in "but," is made to serve as vowel in "and," "for," "from," "stone," "to," "home," "whole," "was."

Certain words with double *o* fail of their appropriate full sound. "Broom" should not be reduced to "brum"; and "hoof," "roof," "room," "root," "soon" are likewise entitled to the full sound of the double vowel.

There is a class of words, largely monosyllables, in which the letter *a* has a sound intermediate between the Italian, so-called, as in "father," and its shortened power as in "fat." This shade of tone appears to be, at the present time, gaining in distinctness of recognition among those who aim at accuracy of speech. The following list will illustrate: "Ant," "ask," "balm," "bath," "calf," "chant," "dance," "glass," "grant," "grass," "grasp," "half," "master," "pant," "path," "slander."

This distinction is one to be cultivated. Another practice may be named which is not commendable. On the part of some it is probably due to thoughtlessness; on the part of others to affectation. Thus instead of the sound of long *i* we sometimes hear the sound of *ee* in the final syllables of "Palestine," "Philistine," and either long *i* or *ee* instead of short *i* in the last syllable of "libertine."

For this innovation we are indebted to a growing familiarity with some of the modern languages of continental Europe, more especially to the mere smattering which a good many get. Let the "well of English" pronunciation remain "undefiled."

Accent requires special attention. All English words of more than one syllable have a special stress laid upon one of them; and this is a marked feature in our language as in the whole family of Germanic languages. The French, for example, as every one knows, is comparatively devoid of accent.

Our eyes turn again, first of all, to proper names. These have a conspicuous place in the Bible vocabulary.

Such of them as are common to the Greek and Latin obey the laws of those languages. Acquaintance with classic usage will, of course, be a help; though it may, in one instance, prove misleading. The man who was healed by Peter at Lydda (Acts, ix. 34) bore the name "E'-neas," but the student familiar with Virgil's hero will at first naturally give us "Aene'-as." While "Ja-i'-rus" is correct in the New Testament, "Ja'-ir-ite is required in II. Samuel, xx. 26. The right place of the accent in a word is not less important than the right place of emphasis in a sentence.

We open to the last chapter of Romans. A former professor in the Hartford Theological Seminary was unexpectedly asked by

a pastor to read this chapter at a Sunday morning service. He regarded it as providential that only the day before he had been critically examining that array of names. Hence he was prepared to say Androni'cus, Aristobu'lus, Sosip'ater, Aquila, Pat'robas, Ne'reus, Ur'bane. The correct reading, however, of this last name in our revised version gives "Urba'nus." The forty-seventh proposition of Euclid is not more truly the *Pons asinorum* than the sixteenth chapter of Romans is, for the New Testament, a *Pons clericorum*.

But that chapter has no monopoly of names belonging to the class now under consideration. We sometimes fail to hear "Antip'atris" in place of "Antipa'-tris," and "Areop'agus" in place of "Areopa'gus."

What would Pericles think of our college alumni if he were to wake up and hear them discoursing about "Areopa'gus"?

The following proper names are often accented incorrectly on the antepenult, instead of on the penult: "Eubu'lus," "Idume'a," "Iture'a," "Lase'a," "Thessaloni'ca"; while the error is often reversed in pronouncing "Dio'trephes," "E'paphras," "Me'lita," "Onesiph'orus," "Par'menas," "Pro'chorus," "So'pater," "Tro'phimus," "Pute'oli." If a Roman audience had heard Cicero speak of *Puteo'li*, would they not have thrown him from the Tarpeian Rock?

There are several names which occasionally fail of being rendered as trisyllables, *e. g.*, "Ber-ni'-ce," "Cy-re'-ne," "Sy-e'-ne." A similar mistake drops one of four syllables in the following: "Ab-i-li'-ne," "Mag-da-le'-ne," "Myt-i-le'-ne."

We next turn to personal and geographical names not found in classical Latin or Greek. Passing by such of them as may claim a divided authority among orthoëpists, we will cite, for the most part, only those about which there is no important diversity of opinion. On opening the Old Testament we should always read "Ab'ana," "Ab'arim," "Abed'nego." Toward sixty years ago I heard a professor in a theological seminary pronounce that "Abedne'go."

Further, we should remember to read "Ab'ishag," "Aholib'-ama," "Am'alekites," "Am'raphel," "An'athoth," "Apph'ia," "Ar'oer," "As'enath," "Ba'alim," "Bethab'ara," "Car'chem-

ish," "Chili'on" (kil), "Cle'opas" (Luke xxiv. 18), "Cle'ophas" (John xix. 25), "Del'ilah," "Eli'hu," "El'nathan," "E'vil-mero'dac," "Hid'dekel," "Hose'a," "Hoshe'a," "Machpe'lah," "Maha'laleel," "Na'aman," "Rame'ses," "Sheal'tiel," "U'riel."

We open the New Testament and give properly: "Alphae'us," "Thaddae'us," "Lebbae'us," "Lachae'us," "Sod'oma." Two of these being used familiarly among us as Christian names, Al'pheus and Thad'deus, are often so heard in Scripture readings. And without being able thus to offer an apology, we hear, in place of "Bartime'us," "Bartim'eus."

John Newton indulged in an unpoetical license when, putting a weight on the antepenult in the blind man's name, he syncopeated a syllable:

"Mercy, O thou son of David!"
Thus the blind Bartim'us pray'd
Others by thy word are saved,
Now to me afford thine aid.

Too seldom do we hear "Beth'pha-ge," "Can'da-ce," "Eli-se'-us," "Ja-i'rus"; and in place of the trisyllables hear disyllables, and a similar abbreviation in the quadrisyllable. A pretentious consul at Jerusalem pointed out to me the reputed "field of blood" (Acts i. 19) with a two-fold blunder, in place of "Acel'dama" calling it "Acleda'ma."

Proper syllabication should here have a word. It has already had some illustrations. Let a half dozen names further illustrate the correct and incorrect method: "Ahim'-elek," not "Ahi'melek"; "Be-thes'da," not "Beth'-esda"; "E'-phah," not "Eph'-ah"; "Em-man'uel" (Matt. i. 23), not "E-man'uel"; "Hyp-oc'risy," not "Hy-poc'risy"; "Is-cariot," not "I-scariot"; "Ne-ba'-ioth" (yoth), not "Ne-bai'oth"; "Po'-ten-tate," not "Pot'-en-tate," "Sam-othra'cia," not "Sa-mothra'cia," "Shechem," not "Shech-em," "Trach-oni'tis," not "Tra-coni'tis."

By slovenly negligence a letter is not infrequently dropped from some part of a name. Thus for "Barzil'-la-i" we hear "Barzill-i"; for "Isa-iah," "Isa-ah"; for "Goliath," "Golia"; for "Japheth," "Japhet"; for "Jephtha," "Jeptha"; for "Matthew," "Math-ew."

These remind us that we usually fail to hear "diph-theria"

instead of "dip-theria," and "diph-thong" instead of "dip-thong."

One wants to send the police after such fugitive letters.

In the same way a whole syllable is often lost, as when *ee* is pronounced as in "beer," instead of each vowel being uttered with a separate sound, in such words as "Beersheba," "Beelzebub," "Bezaleel"; or when "Daniel" is pronounced as if spelled "Danil."

It is superfluous to say that no exhaustive enumeration of ill-treated names has been attempted. Only a selection of specimen abuses, more or less frequently occurring, has been brought forward. The Old Testament especially, with its more than two thousand personal and geographical terms, is a great repository of embarrassment in this matter.

It is time that we pass to the domain of words other than proper names in the two Testaments. Here, too, we find familiar errors touching the accent.

Sometimes there is a failure to discriminate between different parts of speech spelled similarly or in the same way, as between "per'fect" (adj.) and "perfe'ct" (verb); or when no distinction is made between the sound of short *i* final in "prophecy" (noun) and long *i* final in "prophesy" (verb). We have authority for "a'labaster," but not for "alaba'ster"; and similarly for "Be'hemoth," "chas'tisement," "explo'its," "mis'chievous," "us'ward," "you'ward," "o'verseer," which last word has simply an *r* added to "oversee."

It is not out of place here to notice certain phonetic omissions and also insertions. Except the preacher "give a distinction in the sounds, how shall it be known what is piped or harped"?

Let us have "bois-ter-ous" and not "bois-trous." The letter *r* is entitled to a place not always given it. The Chinese are unable to articulate this sound, and they may be excused; but not Americans nor Englishmen, many of whom in the northern countries seem to labor under the same disability as their antipodes. A fault the opposite of this may be noticed, namely, adding a superfluous *r* to such words as Hanna, Hosanna. The Rev. John King, author of the familiar hymn

"When his salvation bringing,
To Zion Jesus came."

appears to have erred therein. We find that in the second stanza the rhyme requires this blemish:

“ We'll flock around his banner,
Who sits upon the throne,
And raise a loud hozannar
To David's royal Son.”

So, too, let us have “chick-en,” “e-leven,” “gener-ally,” “mys-ter-y,” “ves-sel,” “vic-to-ry,” and not “chick'n,” “'leven,” “gen'rally,” “myst'ry,” “vess'l,” “vict'ry”; and let us not confound “or-di-nance” (a statute) with “ordnance” (heavy cannon).

Another inconsistency of our language here presents itself. In place of the uncivil treatment of letters and syllables by wrongful exclusion of them, a redundant courtesy is bestowed upon some. Inattention to normal usage gives us instead of “cher-u-bim,” “cher-yu-bim”; “ev'ntide,” “e-ven-tide”; “ev'ning,” “e-ven-ing”; “faw'kn,” “fal-con.”

Not only do we have a superfluity of simple letter sounds, but of syllables as well, as in “basin,” “bruit,” “chasten,” “even,” “evil,” “hasten,” “heaven,” “listen,” “often,” “pestle,” “wrestle.” These, in proper pronunciation, by the elision of one or more letters, are all monosyllables, and not, as often pronounced, dissyllables. Other similar words have, correctly, only two instead of three syllables, as “Apostle,” “Epistle,” “Javelin.” A species of affectation which came into vogue some years since furnished specimens. It appears to have come from the South, from the sugar-growing region. But we now happily hear more often “beau-tiful,” instead of “be-u-tiful”; “girl,” instead of “ge-irl”; “guile,” instead of “ge-uile”; “kind,” instead of “ke-ind”; “sky,” instead of “ske-y.” This error would seem to indicate fatty degeneration of the organs.

Want of due consideration is sometimes a source of inelegance and inaccuracy. We may hear syllables transposed, “hun-dred” being converted into “hunderd,” or “A'braham” may be pronounced with an excessive and coarse accent on the last syllable.

In reading the twenty-first chapter of Joshua, at the eighteenth verse, “Anathoth with her suburbs, and Almon with her suburbs,” one is liable to be misled by the resemblance of the

name to the fruit (almond) and pronounce A'mond. A similar liability occurs in Ezra ii. 59, and Nehemiah vii. 61, where Cherub, the name of a place, should be rendered Kerub.

Genesis, the second chapter and eighteenth verse, has furnished the occasion of a heedless absurdity: "I will make him a help meet for him"—a help, fitting correspondent to him—two words as distinct as any other noun and adjective in the same book. But by virtue of an unauthorized hyphen the two are yoked into one, and the thought of kitchen-help is suggested. If "helpmate" is a recognized word, "helpmeet" is not.

A certain word in the New Testament may be accepted as one of the touchstones of ignorance. In several instances (Matt. xii. 35; Luke vi. 45, xxiii. 50; John vii. 12; Acts xi. 24; Rom. v. 7) we find "good man," answering to an adjective and noun in the Greek text. But in five other cases (Matt. xx. 11, xxiv. 43; Mark xiv. 14; Luke xii. 39, xxii. 11) we find a single term "goodman," the equivalent of a Greek word *ôikodespotes*, the same being elsewhere (Matt. xiii. 52, xx. 1; Luke xiii. 25, xiv. 21) rendered "householder." It need not be said that this English term is simply one of civility, without reference to its composition, or to moral character. Obviously it should be pronounced "good'man," not "good man."

It will not be accounted out of place to suggest that no one is likely to be fully aware of his own characteristics as a speaker.

Who can hear himself as others hear him? That is a gift no power can "gie us." It is to be noticed that neither the preacher nor any one else, when mispronunciation has become a habit, can easily be convinced of it, and be induced to take sufficient pains for correcting the habit. The scope of possible ignorance concerning one's defects is immense. After the delivery of a sermon by a theological student, I heard a professor remind him of the nasal quality of his utterance. But the critic kindly encouraged the young man by remarking that in his own case, when he began to preach, he had the same defect, adding: "Some one mentioned it to me and I corrected the habit." The most noticeable feature of this remark and of the good man's usual delivery was conspicuous nasality. Fidelity in criticism is a boon to be earnestly coveted. The man who makes himself his

own model need not look for eminence. Incorrect articulation is incompatible with effective delivery. It wounds the ear as illegible writing does the eye. The mode of a preacher's pronunciation is one of the first things to attract the attention of an audience, favorably or otherwise. If it is found to be faultless, all are pleased; it conciliates everybody; while the more cultivated hearers at once take special note of it as a graceful accomplishment. The preacher does not utter a dozen sentences before such hearers form an opinion whether he has or has not a cultivated pronunciation, and inferentially whether in general he is a cultivated man. This is an accomplishment reasonably demanded of every educated man. At an evening service in one of the most prominent churches of our country some years since, I had occasion to blush for my color. A well-known divine, taking the introductory service, read a chapter from the Acts of the Apostles, and made two mistakes. Dr. Blyden of Liberia, a full-blooded negro, delivered a written discourse in which he had occasion to use both the names referred to, both of which he pronounced correctly.

Eminent preachers, as well as orators from Demosthenes onwards, have usually paid much attention, not only to accent and proper sounds, but to distinctness of utterance. They do not allow themselves to be betrayed into an excitement that "tears a passion to tatters"; nor into such rapidity as obscures and confuses. The minister not infrequently needs admonition on this score. Ninety words a minute are generally enough, especially out of deference to the imperfect hearing of some in every audience. Two hundred words a minute are too many. Allow me to say that a specially clear and deliberate announcement of notices is required when they are given from the pulpit. One incident will suffice. When Madame Feller from Switzerland was visiting Boston many years since, notices of a meeting to be addressed by her and the Rev. Dr. Kirk were sent to various city churches on the Lord's Day. A minister who was then supplying Park Street Church, and who was noted for rapidity of speech, announced, as all understood him to say, "The meeting will be addressed by Rev. Dr. Kirk and another feller." The inquiry arose, "Who is the other fellow?"

So far as concerns the phonetic handling of words, the most accomplished speakers to whom I have ever listened were three Englishmen and three Americans — Lord Palmerston, Mr. Gladstone, and Mr. Spurgeon; Henry Clay, Wendell Phillips, and Charlotte Cushman. Let not the mention of the one last named, who was an accomplished elocutionist, awaken suspicion that the playhouse has been frequented. I have never seen the inside of a theater; but I had opportunity to meet Miss Cushman at a private gathering in Rome, and was much impressed by her perfectly clear, unaffected, and masterful utterance.

Formerly the English stage had an orthoëpic authority not now recognized. Garrick was an elocutionary autocrat. Yet that great actor failed to correct some of the infelicities of his boyhood. He always said “shupreme,” “shuperior,” as we hear it in Ireland to-day. He was probably open to criticism in other respects also. One Hill, a contemporary dramatist, accused him of pronouncing the *i* in certain words as if it were a *u*. Garrick’s rejoinder was in these lines:

“If ’tis true, as you say, that I’ve injured a letter,
I’ll change my note soon, and I hope for the better ;
May the just rights of letters as well as of men,
Hereafter be fixed by the tongue and the pen ;
Most devoutly I wish that they both have their due,
And that *I* may be never mistaken for *U*.”*

“The manner of your speaking,” says Rochefoucauld, in his “Maxims,” is fully as important as the matter, as more people have ears to be tickled than understandings to judge.” It is certainly true that while some will pay no attention to what is said, everybody will notice how it is said. The more weighty the message, the more important it is that it should be disembarassed of everything that hinders an impressive lodgment with the inner man. As the outer ear is usually more open to sounds than the inner ear is open to the sense, it becomes of no small moment that pulpit enunciation should be faultless. The forty-two elementary sounds in our mother tongue, and their shadings in various combinations, should be carefully studied. Inattention to these little things is, as we have seen, a great fault and may occasion

*Doran’s “Annals of the Stage,” II. 89.

great damage. The eye and the ear, those acute senses, need to be always on the alert for the niceties of punctuation and accentuation. Right interpretation of the first article in the Treaty of Ghent (1818), relating to indemnity due to the United States, turned upon a comma, and that comma cost England five hundred thousand dollars.* The preacher needs an assured correctness. He must know how with certainty to do justice to every letter and every word. Otherwise the hesitancy of ignorance will betray him, and every blunder will prove retributive. I have heard the same geographical term pronounced diversely in the course of the same sermon. No instinct of supposed genius, no following of distinguished speakers will answer. Intelligent, decisive precision is demanded. That once achieved will, like perspicuity of style, beget confidence reciprocally in speaker and hearer.

AUGUSTUS C. THOMPSON.

* The Life of the Right Honorable Stratford Canning. By Stanley Lane Poole. London: 1888. Vol. I, 312.

HIGH STANDARDS OF MINISTERIAL CHARACTER.

The topic of "The Necessity of High Standards of Ministerial Character," selected by your program committee for consideration at this hour may at first seem a little aside from the range of subjects which a body like this, "established for the furtherance of the common interest and work of all the churches," would naturally take up. But a moment's reflection reminds us that there is no one influence more potent for good or ill in "the work of all the churches" than the personal character of their pastors. Your committee would not raise at this time any question of theological orthodoxy or scholastic acquirement, but would fix our thoughts exclusively on ministerial character. This it is which is the fulcrum of all ministerial efficiency. When the ministry seeks to move men, whether it be by the long lever of pulpit utterance, or by the close touch of personal endeavor, the fulcrum of personal character determines the resultant of all effort.

This theme has been prominent in discussions, ecclesiastical and theological, from time to time, throughout the history of the church. It is interesting to note how it came to the fore in that long deistic controversy in England, of which Hobbes crooned the cradle song and Wesley chanted the dirge, and which presents so many instructive parallels and contrasts to the thought of our own day. In 1737 Thomas Morgan, successively dissenting clergyman, Arian, deist, physician, described by a contemporary as "equally the enemy of superstition and bigotry on the one side, and a destructive fatalism on the other," — Thomas Morgan declared that "it is a more difficult thing for a clergyman to be wise and honest than for any other man to be so." Now it is not my purpose to draw any comparison between the clergy in England during the first half of the eighteenth century and the ministry in the United States during the last half of the

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nineteenth. But the progress of one hundred and fifty years has made it no less true that it is hard for the minister to be honest, that it is difficult for him to square his life to that standard of absolute integrity which is rightly enough applied to his conduct. It is hard for the minister to be honest, not simply because he has many temptations which are peculiar to him and exceptionally insidious — together with many more non-peculiar temptations than he is often credited with, but chiefly because ministerial honesty is a more all-round thing than is honesty in any other occupation. All business and social relations rest back in the long run on honesty. It is expected that the machinist rifling one of the new guns for our navy will properly and faithfully use his skill, that the inspector will submit the weapon to the proper test, and so on. It is expected that in general the merchant will give fair value for what he receives. The whole credit system of the world is built on the expectation that men will redeem their promises to pay and that banks will honestly handle funds entrusted to their care. Whether this general honesty is based on "policy" or roots in a confirmed loyalty to righteousness the fact remains that modern civilization, with all its refinements and all its complexities, owes its stability to the general expectation that men will be honest, and to the fact that in spite of occasional breaches of trust, this expectation is reasonably fulfilled.

But this reasonably calculated "expectation of honesty" — to use the insurance phrase — which furnishes the basis for material civilization is what we may call a *specialized* honesty. It is not a through and through, consistent integrity of character. Different standards of honesty, of right, are applied to specific occupations. The business man is expected to keep the eighth commandment. Keeping this, he remains an "honest" man, even though he sin through the greater part of the balance of the decalogue, so long as his conduct does not become too obtrusively notorious. The statesman, skillful and honest in the fulfillment of political responsibilities, may be guilty of conduct, financial or social, which would ruin a banker or a school teacher, and still remain an "honest" official. The man of social charm and distinction is not too sharply criticised as to his private affairs

so long as public scandal is not aroused. I wish it to be distinctly understood that nothing is further from my purpose in so speaking than to join in the too common pessimistic slur upon the character of men in social, business, and political life, as though there were a general rottenness at the core and only the surface was fair. I do not believe such to be the case. But I do want to recall to our minds the fact which the history of our own land abundantly illustrates and which daily life is continually displaying before our eyes, that for men of almost every rank and occupation in life but one the possession of a narrow, specialized kind of honesty is all that is demanded to secure recognition for usefulness, efficiency, and respect in the community. The one exception to this rule is the ministry of the Lord Jesus Christ. Thank God for that! It is occasion for profound gratitude that, in an age of utilitarian morality, in an age of Mammon worship, the demand is made of him who is to stand forth to speak before the Lord that he shall exhibit in his life a thoroughness of integrity, a fineness of moral grain, a toughness of ethical fiber, an all-round consistency of righteous character which is exacted of no other man.

I cannot forget the look of depression of spirit that came over the face of a gray-haired father in Israel as he spoke to me of a pastor who had just resigned leaving a number of bills unpaid. "Mr. X," he said, "was a very pleasant man socially. We shall not get another to preach such sermons as he did. He was remarkably gifted in prayer. But I don't believe he had a spark of the grace of God in his heart." You challenge this arraignment as too severe and sweeping. Doubtless it was so. Still, it indicates the sound instinct of a layman that simple, formal efficiency will not do as the test for the character of the minister, however justly it may serve as a criterion for men in any other walk in life. It is expected of him that he will, by his own character, make virtue commandingly attrahent.

Yes, as Thomas Morgan said, it is hard for a minister to be honest, because ministerial honesty means a thorough-going integrity, tested in scope and degree by a unique standard. This the world rightly looks for. This ministerial brethren imposing

ordaining or installing hands should expect. This, chief of all, the minister should imperatively demand of himself.

Leaving the existence, the propriety, the necessity of high popular standards of ministerial character, let us note briefly some of the forces that to-day work toward deterioration in ministerial character. In speaking thus of deterioration in ministerial character, it is not my thought to compare the ministry of the present time with the ministry of some largely imaginary golden past. I am thinking only of that deterioration which appears when the individual compares himself with himself, or with his properly-formed ideals. There are certain forces within the man always moving in this direction. These do not change greatly from age to age. Selfishness, vanity, greed, lust of power, laziness, ambition, contentiousness — these are at work ever. But there are one or two influences which we may recognize as in a peculiar degree characteristic of our day. And, first of all, there is the materializing trend of all our modern life. It is hard to keep from measuring everything in dollars, miles, or volts. I think it is probably true that those statisticians are right who say that there is no employment which has had so small a proportional share in the general advancement in wealth, income, and luxury as the ministry. This the ministry has felt keenly. This feeling manifests itself in the brigades of importunate candidates besieging every vacant church which offers a fair living salary. It speaks out clearly in the utterances of gatherings of ministers, like those of one in New England, where, after vigorous protest had been made against the invasion of the fat pastures of the state by those outside its borders, it was suggested that organization of some sort be effected, by means of which the first choice of pastorates within the state should be reserved to resident ministers. It shows itself in the restlessness of the ministry of our fellowship which has made the extreme term of the Methodist itineracy seem like a long incumbancy within the denomination where it was once no matter of surprise if the pastorate beginning with the ordination was closed only by the short journey from the pulpit to the churchyard.

Living in the midst of this advancing prosperity, required

often by it to adopt an increasingly expensive scale of living, it is not altogether strange that the ministry should lament that their share in it has not been greater. They are conscious of reasonable abilities. They are conscious of steadfast toil. They are conscious of disproportionate remuneration. Yet, when we pause to think we must appreciate that this condition of things is a tribute to the fact that though in the world, they are not of the world. It is a rule observable respecting all occupations that the world pays *for* what it gets *with* what it gets. Those employments which are essentially money-getting, which set money as their goal, are the employments which are paid in money. Grade to your thought the incomes of the successful men of business, the successful corporation lawyers, the successful judges, the successful teachers, and you see immediately how financial receipts keep parallel with the purely financial goal of the recipients. It is only to be expected that the profession which, alone of all professions, insists that its aim is not to increase the world's fund of money should be the smallest participant in this increment secured by others. But it is said that the minister strives to bring to the world something better than money. He should accordingly be the most largely paid. Yes, he should be most largely paid, but in what? In money? God save us from thus materializing our spiritual life by interpreting the highest in terms of the lowest. This method has already influenced our science, physical and historical, for ill. It has wrought for the perversion of politics and for the lowering of society. May the time never come when the highest emotions, the most celestial aspirations shall be exchanged over the counter, when virtue and patriotism and righteousness, appraised and ticketed, shall offer themselves at their face value in dollars and cents.

Another influence which works toward the deterioration of the character of the ministry is the ease with which a man gets into the ministry, and the difficulty with which he gets out of it. There is no important vocation in life which hedges its doorway about with such trifling difficulties as does the ministry. A man needs only to have the personal backing of some clergyman of tolerable reputation (and it is astonishing to see on what slight ground such backing can be secured) and crudeness of

thought and obvious unripeness of Christian experience become no barrier in the way of his ordination. Over and over again the story repeats itself of churches rent by discord or dragged through the mire of a ministerial scandal, solely because an ordaining or installing council, solemnly convened to sit in judgment, has been too indolent or too good-natured to act in the light of facts patent before it. I have not now in mind cases of fine theological hair-splitting. I am recalling only cases where broad facts of an evident nature pointed to the unfitness of the candidate in respect of a tolerable intellectual equipment or a sound basis of well-balanced Christian character. It is a most discouraging fact that just at the time when in every other walk of life the requirements for admission are being raised, when the lawyer, the druggist, the railroader, the plumber, is being subjected to more rigid tests, the candidate for a pulpit in the church of Christ is allowed to enter his desired office with almost no challenge except that which an ignorant emotional or untrained body of church members may have seen fit to give. Does it mean that there is an unavoidable weakness in our polity at this point, or does it signify that through the progress of modern hygiene we have come to think more of sewers than of souls?

In its last analysis the standard of ministerial character must be set by the ministry. If our ministry, through a weak sentimentality or an indolent charitableness, set the seal of ministerial office upon men of unworthy character or fail to warn the churches against those who, in character, have sunk down to the level of simple tolerable social respectability, they are failing in a just sense of their own obligations.

Not only is it too easy to get into the ministry, but it is too hard to get out of it. The tendency has been to adopt such a low type of character as adequate for the minister that his withdrawal from his profession has seemed to carry with it some intimation of broad moral delinquency, or some vague suspicion of social scandal. The result is that men too often continue in the ministry when they have ceased to feel themselves adapted to the profession. Such a course cannot but blunt the fine edge of character. No man carrying about in his heart the dull consciousness of failure and the desire to be otherwise employed can have

that eye open Godward upon which ministerial success depends. Why is it that the lawyer may fail as a lawyer and become a merchant, and nobody have towards him anything but the kindest feelings and the fullest respect, or the merchant may become a handicraftsman and no breath of criticism be aroused? But if a minister change his occupation he is looked on askance. Sometimes there is a resolute spirit who, discerning that his place is not in the ranks of the ministry, keeps his conscience untarnished, and turns with a cheerful efficiency to other employment and fights his way to the esteem of his fellows. All honor to such an one. But is it not a most ungentle kindness which, among ministerial brethren, accepts such a low type of ministerial character that he who has chosen this profession has set before him the alternative of remaining in it even when he feels himself unfitted in talents or temperament or consecration for the performance of its sacred duties, or of going out of it to face undeserved disrepute. I am convinced that it would produce a higher type of professional character if more tender solicitude were displayed in exalting the conditions of entering and remaining in the ministry, so that less opprobrium should be cast upon him who turns to other honorable occupation.

I have so far been speaking of the ministry as a profession — having its place side by side with the other employments that go to constitute the complex of modern life. And, as a profession, I have accented the importance of and the difficulties in securing the requisite high-toned, all-round integrity of character, and have hinted at some of the many forces that tend to the lowering of its average excellence. But the ministry has another side. It is more than a profession. It is a calling. Joseph Parker says "Christ called men to his ministry, and unless a man is called to his ministry he had better not enter it. I hold that no man is a true minister who is not directly called by Christ. This limits the ministry, but it strengthens it indefinitely." When Dr. Parker thus speaks, he brings forward with characteristic vehemence a truth of which our day is in danger of losing sight. Because we think our ancestors over-accented it there is no reason why we should ignore it. This tendency to disregard

the desirability, not to say necessity, of a peculiar "call" to the ministry is the manifestation of one phase of a most unhappy tendency of modern thought. Put in terms of philosophy I should characterize it as the attempt to do thinking which is both keen and practical, while ignoring the fundamental category of "quality," and absorbing it into the category of "quantity." It is hard to imagine a more fatuous logical process. It escapes being jeered out of court only because the psychology and logic of the human race is embodied in language. And language is so saturated with the idea of quality that in order to be intelligible a man must imply its reality even while denying it. It is this denial of qualitative differences that is the major premise of the crass materialism of Vogt and Buechner. It is by means of the same denial that Haeckel can assert that his monism is not materialism. It is the influence of the same thought that leaves us after the perusal of the work of Thomas Hill Green, still groping after the shadow of the real human personality. It is the same negative that makes it impossible to say whether many modern monistic writers should be classed as materialists or pantheists. It is deference to the same current tendency that makes a Baptist theologian of well-deserved repute choose as the title of his metaphysic a frankly confessed *contradictio in adjecto* and dub it "Ethical Monism."

Now I have no intention of wearying your patience by pointing out how naturally this mood of thought has become dominant as the outcome of those speculations which preceded it. Nor would I elaborate any criticism of it. I only point it out that we may, in part, appreciate the nature of the drift toward disregarding the recognition of that peculiar and distinctive basis of conviction which theology has tried to make precise by the term "call." In our zeal for exalting the sacredness and divineness of all human occupation, we have come to be in danger of relegating to an undeserved neglect this immensely important prerequisite of ministerial service.

In accenting the importance of the divine call I would enter no plea for sacerdotalism or clericalism. I would advance no claim for the reception or transmission of a peculiarly efficacious grace. I plead for something simpler than these; but because

simpler vastly more significant. I mean merely that in the consciousness of the minister there should be the peculiar sense that in a distinctive and unique way the obligation is laid upon him by God to devote himself to the profession of the ministry, and to make the proclamation of the Gospel of Christ his sole and absorbing occupation. I am quite aware of the queries which at the present time the enunciation of this idea of a "called" ministry is likely to provoke. "Oh," it will be said, "so you expect a brightness above the noonday sun to attest to every man his divine calling?" Of course, I say "No." "Would you exact then," it will be inquired, "that in every case there shall be the knowledge of a specific marked time when the 'call' came?" Certainly not. "Ought not the man who is to become a minister," it is urged, "to make use of his intelligence and of his enlightened common sense when he decides to enter his profession?" Unquestionably. "Do you not believe," the questioner adds, "that God calls men to other professions than the ministry? May not a merchant have a call, as well as a clergyman?" I have no inclination to deny it. "Well, then," it will be said, "if you cannot state the precise and universal method of the call, if you recognize in the choice of the ministerial profession the proper use of the same faculties that determine every other decision in life, if you acknowledge that there may be a call to a service which is not that of the ministry, how, then, do you talk further about the necessity of a 'call' at all? Every occupation in life is a 'calling,' and the ministry is not differentiated from others."

You immediately discern how this whole argumentation roots in the tendency to level downward by ignoring qualitative distinctions. In reply to such position I would only now say that this much seems to me to be clear beyond all possible question, as I read the history of the church and as I note the Lord's own chosen method for the widening proclamation of his Gospel, that there must be those who are somehow set apart to the peculiar work of ministration. The world is to be saved by the foolishness of preaching. By the method that was realized in the sermon on the mount, in the converse with the woman at the well, in the elucidation of truth to the twelve at the last supper. To

this end men have been and always must be set apart to their ministry. This is not the conferring of a peculiar sanctity, nor the right to a peculiar sanctimoniousness. It is a necessary provision for the efficient proclamation of the Gospel. The ground of its necessity is not that there may be those who have the power of a tactual transference of apostolic grace. It is not necessary solely that there may be those who devote adequate time and concentration of purpose to this end to render its efficient accomplishment reasonably certain. It is of importance chiefly because of the influence this conviction of being "called" has on the character of him who accepts the vocation. This sense of being under appointment, this knowledge of a divine commission, this intimate perception of direct and immediate responsibility to his Master, this recognition of ambassadorial relation to the King of kings and Lord of lords, this blessed burdenedness of spirit under the God-given duty of the care of souls, this exalted apprehension that somehow to him is given in a distinctive way the privilege of partnership with God in his aeonic striving to win men from the power of sin, this right to feel specially summoned of the Lord Jesus Christ to the illumined mountain top of transfiguration and into the shadowed agony of Gethsemane, — it is this, and this alone, that can set upon character the stamp which shall make the personality dynamic of salvation.

But, again, much of modern thought would bring out its turning lathe, and bid me fashion the one method by which this call may be secured, or the consciousness of it attested. And then follows the logical straw chopping amidst the contradictions of monistic infinitudes.

I find little countenance for such mechanistics on the part of him who said "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." Somehow or other we must get back of the mechanical method, and of the nice logical balancings of speculative thought to the ultimate facts of the spirit — facts so vital as to rend all mechanism and to defy logic with the absoluteness of reality.

I have spoken of the necessity of a difficult and inclusive in-

tegrity of character on the part of the ministry in order that the profession may have the respect due it. I have accented the need of the consciousness of a call as a most necessary element in the molding of a personality that shall win and dominate men toward salvation. The former supplies the conserving, the latter the progressive power of the ministry in the world. In both phases it is the potency of character.

We would now raise the question of method. What can be done toward securing and preserving this power for the minister. We all agree, I suppose, that the sole reason for the existence of ministers, as a class, is thereby to hasten the conquest of the Kingdom of God. The ministry thus stands for the promotion, acceleration, of a movement in world history. The newer school of history, illustrated, for example, by Professor Harnack, has not only got beyond the "drum and trumpet" theory of history, but it has also transcended that later mood of thought born of Hegelianism, which would trace all progress in history to the conflict of certain ideas, the laws of whose occurrence can be clearly charted and logically correlated. Modern historians find in personalities the determinants of world progress. There may, perchance, be a higher law which determines the appearance of personalities, but that law is as yet entirely unknown. From time to time there comes into the world a man who by the power, in part of his idea, but even more by the might of that indefinable efflorescence of personality which we call character, raises the life of the whole world to a higher plane of progress. This is the thought we find Tiele expressing in his Gifford Lectures, when he says "The work of religious reformers is commonly too partially regarded as the revelation of new truth, or the preaching of doctrines before unheard of. But . . . the most powerful means of inspiring a new and higher spirit is precisely the personality of the reformer, his individual character, the one thing he does not owe to his ancestry or contemporaries, is his by nature, and which science may analyze, but cannot explain." Phillips Brooks, with his keen spiritual intuition, touched the same truth some years ago when he said that "a man's power is his idea multiplied by his personality." Orthodox German

Confessionalism ran to seed in an arid rationalism through its exclusive adherence to the theology of Luther. And it is to the credit of the newer German theology, with all its vagaries, that it tries to revive the power of the Reformation by going behind the theology of Luther to the forces lying in the personality of the man, which expressed themselves in sermon, in prayer, in psalm, in deed. It is useless to multiply illustrations of this general fact. They throng to your mind as the memory of any great religious movement comes before you.

Nor is it necessary to remind you of that almost too frequently quoted fact of vital history, that the individual in his own life epitomizes the life of the race. What every minister is set for is to bring about a reformation. Not every one will be a Huss or a Wyclif. But if the minister be not in some sense a reformer his life is a flat failure. It may be the reformation of the life of a very contracted community, it may be the reformation of an individual life here and there, but to achieve this end is his goal. If this is as true, as I have no doubt we all feel it to be, it can scarcely be deemed a vain quest to enquire for the methods, or influence, by which that degree of character may be attained which shall make a man in his own sphere a reformer. For we must always remember that character is not an endowment, but an achievement, and must be the product of individual endeavor.

The two things that a minister most needs for the development of character are thorough training and consecration. Not training *or* consecration, as alternative qualifications, but training *and* consecration now and forever, one and inseparable. The minister lacking either hobbles on one foot.

And first, then, of training. You have just had brought to your attention the agencies which our denomination has raised up for supplying to the churches an educated ministry. It is not for me at this time to dwell on the excellence of their ideals, or the adequacy of the opportunities they offer for theological discipline. Still less is it my purpose to enter into any discussion of what are the studies the pursuit of which best fits a man for efficient ministerial service. The point upon which I should here like to lay emphasis is the significance of thorough, advanced

intellectual training as an essential formative influence in the upbuilding of character.

A strong current of modern pedagogy, under the influence of the Herbartians, is to place the development of character as the goal of all education. That our seminaries are in sympathy with this idea is evidenced by the fact that at the opening of two of them there was last fall delivered by the president an address on Character as the Goal of Ministerial Training. There is an opinion pretty widely current that the theological school is a place where dogma is shot into young men's heads with a thirteen-inch gun. The bigger the gun, the better. That the student is fed on the dry husks of criticism. That under the weight of heavy intellectual duties the sensibility to ordinary needs is crushed out. That he is so absorbed with affairs apart from common life that the heart is dried within him and the enthusiasm frozen up. We who are here to-day, I trust all of us, know better. But it is surprising from what quarters come the complaints of the heartlessness of theological schools and the need of attention to character rather than simply to intellect.

The theological seminary as now conducted is not simply a brain gymnasium. As President Hartranft said some years since, "If God is love we may always feel warranted in saying that heart takes precedence of head." Character must be the key to knowledge. But, as he also said, character must likewise be the goal of knowledge. Thorough, mandatory training and equipment of the mind is essential to the construction of a strong, pure, tough-fibered character. The mischief of our current clamor for an abbreviated, easy, non-technical course of training for the ministry lies not simply in the fact that men may become ministers who do not know some things that the minister is supposed to know, or that the present ministry is falling away from the honored traditions of an educated Congregational clergy. There is a much more serious peril in the introduction into the ministry of men whose characters have not been rounded and hardened by the training *in character* that a thorough and protracted course of intellectual discipline secures. It is a profoundly true statement of Illingworth's that "The two great obstacles to all improvement in character are indolence and im-

patience." It would be a surprise to many who advocate these easy-going methods, to learn the dread of all work not sugared with the charm of obvious immediate applicability, the impatience of delay in spreading the yet scarcely bedowned wings, which is frequently displayed by those zealous spirits who would waste no time in saving the world. Our modern ecclesiastical life shows in all its branches vastly too strong a tendency to rely on an elaborate machinery, which shall be propelled by the spume of a transient sentimentality rather than by the current of a patient industry.

This is a phase of the discussion of ministerial training that has been too much neglected. It has been proclaimed that the need of the ministry of to-day is piety, not prosody, is character, not criticism, is doing, not dogma. The question is not whether training can take the place of piety, character, and practical efficiency. It is this, Can these realize themselves without the thorough training? In every other walk of life the age is demanding of young men with an increasing imperative that quality of character, that manifestation of industry and patience which is secured only through prolonged discipline. And young men from the very best of our homes flock to such callings. We are trying to win to the ministry young men of the highest character and of the finest culture. Shall we succeed in doing this by proclaiming that a character which shuns toil and is impatient of discipline, is of a type high enough for the ministry? That method can never succeed. The ideality which makes young manhood strong and beautiful rejects such a calling. The noble character hears a summoning voice only from that which is noblest. The aspiring spirit utters its "here am I" only to that which is most arduous. The ministry cannot possibly secure and retain the respect which it ought to have, if men in other occupations come to conceive that the ministry lacks the stuff, the virility, which is willing to endure hardness for the sake of that discipline which alone makes large success possible.

But I have dwelt enough upon the importance for his own character and for the world's estimate of it of a thorough training for the ministry. I said the second essential for large ministerial character was consecration. I shrink from the use of that word.

It has become so perilously near cant that the abounding splendor of its real meaning is endangered. May the word fill us with the vision of the infinite holiness, and with that abasement of spirit which is of itself an exaltation. May we bow before it.

I said a short time since that training and consecration might not be thought of as alternatives, but should always be united in the character of the minister. The training should deepen the consecration and the consecration should make more fervid the zeal for thorough intellectual equipment. No intensity or prolongation of toil upon the revelation of God — as manifested in the world of nature, as imaged in the life of man, as depicted in history, as pervading his most holy word should do other than make more profound the sense of the glorious majesty, the matchless might, the effulgent glory, the all-embracing love of God. All deepened study should bring a new joy in the thought of absorption in his service and in enthrallment to his commands.

So, too, all deepening love for the great Father, all strong resolve of self-renunciation to his service, should quicken with a new enthusiasm and energize with a new persistency the research into the manifold ways of the divine self-revelation. The power that conquers the world is the power of personality which comes through self-renunciation. Whether we speak of a Luther or a Loyola, of a St. Francis or a Wesley, of a begging friar or a salvation lassie, it is the same. The ministry, if it is to be a power in the world, must be baptized with the baptism of sacrifice. To drink of the cup that he drank of, to be baptized with the baptism that he was baptized with, is the crowning privilege of Christian service. If to any man the time come when the symbol of the crucified Christ is the symbol of material luxury, that man's power must be decadent. I am not now raising my voice for a return to hermitism, mighty as was the appeal of the anchorite to the pious feeling. I am advancing no plea for monastic vows, strong in their day as was their protest against worldliness. I am not advocating an enthusiasm for mysticism, with its inevitable accompaniment of legalism, properly influential as mysticism has been in its declaration against intellectualism. The hermit, the monk, the mystic — these have not, however, labored in vain in the world. The external life of each has

tried to body forth a spirit which is the spirit that must conquer the world.

I see no great reason to hope that we can expect any great forward spiritual movement, except as it embodies a sacrifice, — yes, a sacrifice that seems illogical and wasteful. It is easy to complain that the precious ointment is wasted, and might have been put to a better use. To say that the brilliant powers are thrown away on the small parish, and to measure duties in dollars and calls in cash. But we must remember that it was Judas and not Jesus who condemned the waste. I have no disposition to cast stones at my more privileged ministerial brethren in the pastorate. The sacrifice and the consecration of many of our ministry rouses my enthusiastic and wondering admiration. All the more am I satisfied that just as soon as our ministry comes to pity itself, its power is well-nigh gone. Self-pity is the first step to mendicancy. The beggar is never the hero. And it is self-effacing consecrated heroism that must conquer the world. Self-effacement on its negative side, utter absorption in Christlike service on its positive — this is consecration. This is the trait of character which will be at once the purge and the magnet of the ministry. One thousand men and more off Santiago harbor emulous to share an enterprise whose reward seemed certain death, thousands upon shore eager to show an equal love of country, these tell us that the capacity for self-forgetfulness has not abandoned the end of the nineteenth century. If our ministry shall so exhibit the character of well-trained consecration that it shall appear that no talents are too precious and no labor too great to be rendered up in the service of the Master, I have no fear but that to the ministry will come the brightest and truest from our colleges to rejoice in the divine service. They will hear the call "Come, follow me." They will look upon Golgotha and will discern the majestic imperative and the gracious charm of that summoning cross and will lay at its feet the willing sacrifice of their lifelong endeavor.

ARTHUR L. GILLET.

LETTER TO A PASTOR ON CHURCH MUSIC.

Reverend and Dear Sir:

You do me honor in asking for suggestions which may be helpful to you in preparing for a larger use of music in Christian worship in the new parish to which you have just been called. I do not know that I can offer anything of real value, but I am none the less sure that much remains to be said on this important topic.

It is encouraging to learn that you are to have the help of an organist and choirmaster who share your desire to have everything in their department made subservient to religious ends. Of them, as well as the pastor, it may, I think, be said with truth that all their duty in the church service is covered by a single proposition: they have either to render something to God in behalf of the congregation, or to bring something to the congregation as servants of God.

I. It goes, I think, without saying, that if you are the director of worship, not a chord should be sounded nor a note sung but in accordance with your wishes. No "voluntary" should be thrust in without your approval. No preference of a distinguished soloist should overrule your judgment or antagonize your plans. No cadence or recessional should obtrude which is not under your control. You and your associates may do what you will with music, but it stands to reason that the chorister and the organist should take their instructions from you. The moderator of a meeting is superior in office to the clerk. The bandmaster must remember that he is subject to the orders of the colonel. The function of the ruler spoken of in the New Testament must not be forgotten. Of course, I assume that he is fit for his place.

The organist, the leader, and the choir, whatever the organization may be, are the assistants of the pastor in the matter of public worship, and should set themselves to do that, and only

that, which he might do in helping the worshipers' approach to God, or in communicating to them the message which He sends.

In this view of the case it is easy to see that some things which, under a different theory, might be allowed are clearly intolerable and impertinent. If it would be a manifest impropriety for you to turn the pulpit into a place of entertainment, or to recite a poem for the sake of displaying some remarkable quality of your voice, or to pronounce a discourse with the sole aim of pleasing your audience, it would not relieve the impropriety for you to aim at the same result with the accompaniment of a violin or an organ. Nor would it seem to help the matter in the least if you called on your choir to contribute their talent to such an end. Music is ever to be regarded as a means and not as an end, and an unworthy end is not to be tolerated in the worship of God. Your choir are summoned to your aid, not to amuse and entertain, not to exhibit their attainments, nor to display the merits of a musical composition, or elicit applause. Such things may do for the concert-room; they do not harmonize with the proprieties of worship.

On the other hand, their function is entirely subservient to yours, and you give place to them because the praises of God may most fitly be expressed by oral utterance with the added power of melody and harmony, with recurrent phrases and modulations, and with all the effect which comes from memories and associations and the idea of offering God the best we have.

Or if the idea of preaching predominates, they are to aid you in carrying home to the heart whatever message is committed to you by God; impressing, teaching, reminding, persuading, quickening, elevating, inspiring.

II. Supposing then that you and the director of the choir are in perfect harmony in respect to the object for which music is introduced, it follows that he and you ought to confer together about the thing to be aimed at and accomplished at any particular service. The true ideal of public worship implies a perfect understanding between the pulpit and the organ-loft respecting the service, and due preparation for it on both sides. It is not, indeed, desirable to have all the parts monotonous, but the prayer, the hymn, the anthem, the sermon, ought all to be in the same

or related keys. It is not necessary to have a stereotyped form of prayer, since something of tone and expression may well be left to the accident of the hour; but, to take extreme cases, it should be determined beforehand whether you are to conduct a fast-day or a thanksgiving service; whether it is children's day or a harvest festival; a funeral or a missionary meeting.

For lack of this, for want of, a common understanding between the preacher and the leader, we have sometimes most startling incongruities between the anthem and the Scripture; an offertory solo in a very different key from the text which follows; blunders in the wedding of hymns and tunes; and other like experiences, the memory of which makes one shudder. Accidents may happen; but a true understanding between pastor and the director of music ought to make accidents impossible.

III. Even under the limitations proposed, the help of a well-trained choir makes large variety possible in each service, and makes the possible ritual of to-day very different from what was the common order fifty years ago. We give the first place to the help rendered to the worshiper in his approach to God, but not far away is the conveyance of God's message to men. Said a lady last summer, after listening to a beautiful rendering of the composite theme, "Come unto Me, all ye that labor and are heavy laden" and "I heard the voice of Jesus": "It was as good as a sermon." It ought to be. It was meant for just that; to repeat and impress our Saviour's gracious call and to tell how one soul heard and answered. It may have been well sung; it ought to have been well sung; but no one stopped to think of the range or quality of voice; it was a religious effect, designed, secured.

A preacher in Jersey City paused in his sermon on the parable of the prodigal son, and called on his choir to sing "Home, Sweet Home." Why not? Unusual? Perhaps so; but it touched one wanderer's heart, and after the benediction he came to say that he had begun to live a new life.

It is the last day of the year; the sermon is to be on youth and old age. The leader is in sympathy with the occasion. He selects for the anthem those familiar words in Ecclesiastes describing old age. A solo voice announces the theme, "Remem-

ber now thy Creator, in the days of thy youth," and the chorus takes up the discourse, and tells with descriptive harmony of the evil days with the frailties and disabilities of advanced years, until the story is fully told, and the refrain is again heard, "Remember now thy Creator, in the days of thy youth." A most fit introduction to the discourse with its solemn admonition to improve the present hour. And, indeed, it is conceivable that the sentence should be so well sung as to make the postponement of further discourse possible. The Lord has spoken; let the earth be still. Would it be strange if we should come some day to such an appreciation of sacred song as a means of instruction and quickening, and to such skill in the rendering of music, as to say, at times, after the anthem, "Our souls have been fed; we need no more preaching to-day"?

On the other hand, I was present at a memorial service designed to commemorate an honored patriarch and pastor, and to my surprise we had the incongruity of hearing Christmas songs and anthems prepared for a previous Sunday, but postponed for a fortnight because of bad weather. Of course, they did not harmonize with the discourse.

Large emphasis ought to be laid on the service of the singers as helpful to devotion. I accept congregational singing. I believe in it. I desire to have it prevail, but I do not wish to be restricted to it. I can join in petitions which are voiced by others, by the minister, or by the choir. I can assent to their ascriptions *without* making a loud noise. I can say Amen at their giving of thanks. It does me good to hear the Hallelujah chorus and the Messiah, even if I do not sing myself. It better suits my mood sometimes to be still. When *Gloria in Excelsis* is sung by the heavenly choir, human voices had better be hushed and let the angels have their opportunity.

It may be worth your while to consider, as a practical matter, the place to be given to the anthem in the order of service. There is danger of its being thrust in without any connection with the other parts, and not introduced as the proper and necessary outgrowth. Fifty years ago it was an occasional thing, and after sermon the announcement might be heard, "An anthem will now be performed." Afterwards it found its place as a pre-

lude, and the minister, as likely as not, might follow it with the words, "Let us begin the worship of God with the ——th hymn." In those days it was not always viewed, by choir or congregation, as any part of the *worship*. It is not always now.

I would not lay down any law, but it has seemed to me that on general principles we might perhaps say that as music is a higher form of expression than speech, any part of the service should culminate in song rather than begin with it; that the invocation, for example, should precede and not follow the Doxology. In the same way I would have the anthem closely connected with the Scripture reading, between the lessons, perhaps, if more than one are read, and at any rate after the reading, rather than after the prayer. Of course, you will take care that it is in harmony with your selections, and will not suffer *de profundis* to follow the story of the Nativity. I have known cases where the anthem directly before the sermon was a hindrance rather than a help to the preacher, but not one where it might not readily be followed by prayer.

It is a question of no small importance what kind of music should be allowed to follow your discourse. Let circumstances determine; no cast-iron rule will do. Consult your leader about it. I once asked J. C. Woodman what tune he had selected for the last hymn, and his answer was that he could not decide until he knew what the character of the sermon was to be. The question involves the selection of the hymn. If your text is "Behold, I stand at the door and knock," similarity of sentiment suggests as the one hymn specially appropriate:

"Behold a stranger at the door,
He gently knocks, has knocked before."

Perhaps that ought to be sung. If your sermon has fallen flat, if you have failed to make any impression, if no one has been moved, it may be best for the choir to take up the discourse and press home the appeal beyond the point where you carried it; but if any one of your hearers has reached the point of yielding, and has determined to open the door to the Lord, *stop preaching* and give him and the congregation a chance to respond by singing "Just as I am, without one plea. . . . O, Lamb of God, I come."

In other words, lead them to do, in song and prayer, the very thing you have been urging on them as a matter of privilege and duty.

Your choir will be tempted to yield to a supposed demand on the part of the congregation for "something new." To cater to the desire for novelties may be fatal to their highest success. You may need to remind the congregation, again and again, that the church of God is not a concert-room, and to remind the choir, as well, that they are not rehearsing and practising, but rendering a religious service. But one thing seems to me to be absolutely essential. The anthem or hymn is lost, and the opportunity is thrown away, when those who listen get no idea of the words which the music is supposed to accompany. I will not say that every word and syllable ought to be distinctly articulated, for I admit that that is not always practicable; but by all means, unless you go in for a mere musical performance, take pains to have the congregation informed in advance, so that they may know just what the choir proposes to sing. Otherwise that part of your service will be unprofitable, and the song will be no better than a sermon preached in an unknown tongue.

I might say much more without exhausting the theme, but having taken so much time in complying with your request, I forbear, and remain,

Fraternally and cordially,

ASAPH.

THE KINGDOM OF HEAVEN IN THE GOSPELS:—SPECIAL STUDIES.

II. THE KING, OR CHRIST'S ESTIMATE OF HIMSELF.

INTRODUCTION.

The course and nature of recent study upon this theme make it almost necessary to treat the matter historically; to distinguish, that is, the successive stages through which Jesus passed in his earthly career.

To be sure, it has to be freely allowed that this method has very considerable limitations in the case in hand, for the simple reason that but meager areas of his earthly life have been opened to our view in the gospel records. That the historical method might be well applied, we should need an account that would disclose in regular sequence all the leading surroundings, experiences, and motives of his life. Such fullness and such detail are requisite. They are more than highly desirable; they are positively essential to full clearness in the progress, and full confidence in the conclusions of any study of the genetic unfolding of the Lord's career.

It is needful, therefore, to realize at the start, and to recall at the finish, that in our study of the development of Jesus' Messianic sense, a considerable section of the early records was uttered before his birth; that of all the significant periods of childhood and youth we have but a single transient scene; that the most important period from early youth to mature manhood, abounding with light, if we could only know its course, stands in entire eclipse; that the manhood was cut off in its early prime; that his emergence out of obscurity into public view was wholly without announcement or account; and that the full length of his path left open to our eye was traversed in less than forty months. Clearly the most painstaking biographic inquiry must often halt and feel itself at loss. Most especially must any assertion as to origin or orderly development of a Messianic consciousness or resolve be ventured upon with deeply felt reserve.

This also needs to be said regarding the principle and spirit of this present inquiry. While confining attention to positive gospel affirmation, it is with the purpose that the light of the gospel accounts may shine undiminished and full. This is designed to mean that the opposite method of argument from silence, whereby the darkness of our ignorance is made to dim or eclipse the light of apostolic truth, and the silence of the evangelists is somehow esteemed more potent to declare the truth than their explicit speech, is here neither adopted nor approved. It is not the purpose of this essay to put the gospel attestations under a bushel. It is the purpose rather to set them on a hill. The radiance of the Saviour's majesty in the experiences of temptation, transfiguration, and triumph over death can never be confined within the narrow limits of his contest with Satan, his conversation with Moses, and his departure from Joseph's tomb. It shines and brightens everywhere. So with many another scene. He who could compass and calmly utter the incomparable prayer of the seventeenth of John, as his life's brief day drew near its close, could have borne no common glory when that life dawned. He who could manage his approach to death in that marvelous progress from Galilee to the cross with such superhuman resolution and skill must have come to his birth as something more than man. He who could utter the eleventh of Matthew or the fifth of John, when adult, could not have been mere son of Mary, when a child. The measure of information, thus, about the Master's life, which the gospels do afford, meager and fragmentary though it be, shall not in this investigation be still further reduced by empty inferences from the unknown; it shall be suffered to figure in its entire dimensions and rate at its full value. The outline is confessedly incomplete. But the curves that have been drawn shall be left unchanged. Freely granting that we may not trace every section of his historical career, we as firmly insist that nothing which the gospel portraits do provide shall be erased.

To facilitate this historical inquiry into Jesus' Messianic course, the following integral subdivision of the material seems most convenient and fit:

The preliminary period, including the temple visit at twelve.

The period of the career of John.

The period of the temptation.

The period of the early Judæan ministry.

The period of the early Galilean ministry, from the second miracle in Cana to the departure for Syrophenicia.

The period of the closing Galilean ministry, from the scene in Syrophenicia to the final departure for Judæa.

The period of the final progress from Galilee to the cross, closing with the triumphant entry.

The period of Holy Week and the resurrection scenes.

Here are eight stages of the gospel story that cleave asunder not unnaturally, the study of which in order and by comparison may set before our view the nature of the Master's thought about himself and about his Messianic task.

This study has been making inquiry of late not only of the nature but also and more especially of the origin and growth of this Messianic sense. In this investigation one incident has been given by all writers a most commanding place. This is the confession of Peter, and the attendant words of Christ about his death, in the closing portion of his Galilean work. Here, beyond all question, the Messianic consciousness is fully held and openly avowed. He clearly sees that he is the very Christ, and that he must seal his mission with his death. And with this sense, in all the experiences that ensue, he shows a plain consistency. One urgent question, now, is pressed for answer. Did Jesus, in the time anterior to this scene, hold with an equal fullness and clarity this Messianic thought? Did he truly apprehend the Messianic hope? Was he conscious of its embodiment within himself? Did he understand from the opening of his public life that its certain issue was a sacrificial death? Or did these conceptions dawn upon his thought but slowly and by degrees? Did he emerge from ignorance into understanding, from confusion into ordered thought, from erroneous judgments, through the correcting discipline of life, into true estimates of his lot and work? When and where and what were the occasion and origin, the growth and unfolding of his Messianic thought? Interrogations like these have lately stood in clusters about Peter's strong as-

sertion of the Messiahship of his Lord. And, needless to say, the answers have been diverse.

In treating these inquiries in the light of the historical progress of our Saviour's life, two dominant facts determine the order of our discussion. First, the period of infancy and youth yields nothing positive and distinct. Second, current examinations of this theme make Peter's confession the touchstone of the entire inquiry. Hence there will first be sketched the nature of the record of Jesus' infancy and youth. Then, entering upon the open arena of Jesus' public life, the period of Peter's confession will be set forth first. Following this, the order of his succeeding experience will be pursued to the end. Then will be taken up the early Galilean period; and the course of his life will be followed in reverse order to the introduction by John the Baptist. By this procedure the exhibit of the entire public life will be thrown upon the background of his early environment; while in the closer study of his actual life, its earlier stages will be viewed in the light of a full description of his ripest affirmations towards its close.

I. The preliminary period of infancy and youth.

In this period a study like the present would wish that the light might be everywhere most effulgent. But through all its reach, of adequate and plain-spoken testimony touching Jesus' Messianic sense there is not so much as a single word. Everything is either vague or indirect. In the visit to the temple at the age of twelve one feels that the very air is astir with suggestions of Jesus' thought, and we strain the ear to catch one clear note. But every utterance is indistinct. And through the anterior years we listen to every report, as for our lives. But every word comes from other lips. The temple scene warrants nothing beyond cautious suggestion. The environment of infancy and youth supports nothing better than uncertain inference.

1. As one looks into the surroundings of his earliest years, the most impressive feature is that little circle of mutually congenial Hebrew saints. Their hearts are illumined and fed by the utterances of ancient and prophetic truth and hope. They lead a life of continued prayer. They have an outlook towards

the future with alert, expectant eye. They are regular attendants upon the temple service of sacrifice and praise. They have daily replenishings of divine instruction and strength. Of open, believing, adoring hearts, of pure and guileless lives, of faithful and humble walk, they form, within the nation at large, an inner circle of rare saintliness, hopefulness, and peace.

In such a rich and sheltered section of the garden of the Lord put forth those two tender plants, each the offshoot of faith and love and hope, each the special gift of heaven: John the son of Zacharias, and Jesus the son of Mary. Before each one there went an angel herald to tell of their approach and to outline their career. The parentage, likewise, of each was divinely taught to forecast their lot and work. Of Jesus it was thus foretold that he, the humble child of Mary, the royal son of David, the progeny of the Holy Ghost, the Son of the Most High God, the Eminent Saviour, the Messianic Lord, was destined to reign in sovereign majesty everywhere and forevermore, rendering final judgment between the haughty and the meek, and thus fulfilling the ancient and irreversible covenant of peace and glory and heavenly goodwill.

Under such an augury Jesus was born. Within such an environment he passed his youth. His closest kinsmen, while fondly cherishing his childhood presence within their home, were also devoutly cherishing these heavenly inspirations within their hearts. Not only did they nourish him with tender, holy love; they deemed him the offspring of their faith, and awaited in him the fulfilment of their hope. That, after thirty years of quiet life in such an atmosphere, the offspring of such annunciations should reach the verge of the open arena of his unexampled fame, devoid of impulse or inner intimation of its Messianic sense, is not easily to be believed. He must, beyond all reasonable doubt, have become well versed in every paragraph of all the precious volume of Hebrew prophetic hope. This, beyond debate. But not this alone. Conceived and born and cradled amid epiphanies and psalms that bore on him, and on him alone, his individual agency in the unfolding of the Messianic work can hardly have utterly failed to engross his sober thought. However quiet his life through all those silent years, multitudes of thoughts, con-

tributory to well-formed estimates of himself, must have found firm and ordered lodgment within his mind. Clarity, profundity, majesty, and strength must have marked his meditations upon his ancestry, his environment, and himself. But of the manner of these quiet musings, or of the precious content of his convictions about himself, we have but single hints. We are simply told that he grew in stature and in strength and in favor with God and man. His unfolding took a normal course. He grew. He made advances, by a steady growth, like all of us, from less to more. This, in general. For anything particular we have but one brief glance into the humble fortunes of his youth.

2. In the temple scene he comes to view with disclosures of an ordinary child. He is under parental control, the object of parental and general trust. That he should do aught unusual or surprising was not anticipated by those who knew him best. He was expected by all to pursue an even and accustomed course. This habitual estimate was prevalent even at the date of his latest visit to his childhood home. At the same time his behavior in the temple scene offers features that all conceive to be unique. And the wonder is awakened, not alone by the temple magnates, but also by those who knew him best. The doctors marvel at his acuteness in question and reply. His parents are astonished at his parting from their camp. But transcending all is the deep though simple answer of the innocent child to the mother's rebuke: "Why did ye seek? You should have known. My Father's interests dominate my life. Did you not know?" These words are verily few. But their suggestiveness is surpassingly deep. Gentle as they are, they show a pregnancy of virile self-assertion that might readily range far beyond the limits of the narrow Nazarene environment. They trace but a limited arc of his early life. But its curve suggests an orbit of most majestic sweep. It intimates that his life's course may swing far away from the path of common men, and run coincident with some of the most inclusive and far-reaching aims of God. And yet no single point is fixed. Thus indistinct and indirect are all the echoes of Jesus' early life.

II. The period of Peter's confession, covering the later Galilean work.

1. This section shows the Master's life at a turning point in his career. For a full year he had been traversing over Galilee with striking publicity and popular success. It reached its culmination in the scenes attending the feeding of the five thousand. Here was a movement to crown their benefactor king. But during the period that immediately ensued, the Lord made rapid and wide departures from his customary paths. He seems to have been much astir. But he appears as though searching for separation from the crowds. A predominant feature is the absence of throngs, though in certain instances the throngs are taught and fed and healed. But after the discourse in Capernaum, on the day following the feeding of the five thousand, which resulted in the permanent alienation of many of his disciples, he behaves as though in search of solitude. His withdrawal to the region of Tyre seems to have ensued at once. When there, as he entered a house, he desired that no one should know. When he healed the deaf and dumb, he first led him aside, and, after the cure, charged him to keep still. When, however, the throngs began to come, he met their needs with cures and food, and then dismissed them and crossed the sea. When Pharisees and Scribes pursued him there, he addressed them but briefly, and turned again across the sea. When there they brought a blind man, he led him out of the village, before the cure, and again imposed the charge of silence. He then went far away to the north, with his disciples. And after the healing of a demoniac, returning to Galilee, he sought particularly to remain unknown. This search for quietness seems to immediately connect with a passion for increased intimacy of conference with the Twelve. This, which seems manifest throughout, is directly affirmed after the Transfiguration. There it is said that his teaching of the disciples was his reason for aloofness from the throngs. And, what one should not fail to note, the matter of this teaching is said to be his impending death. This record commands attention. For in immediate connection with two commanding occurrences, the confession of Peter and the Transfiguration — occurrences which make this period unique — there is introduced

this same impressive theme. The conference with Moses and Elias was over his decease, which he was about to accomplish at Jerusalem. And immediately after commendation of Peter's testimony to his Messiahship, this same theme was most impressively introduced.

2. When all these features are viewed together, it seems beyond dispute that during this period there lay deep in the Master's thought the desire to secure full communication to the Twelve of the sacrificial issue of the coming journey to Jerusalem. For this he withdrew towards Tyre. For this he wandered to the distant north. For this he held aloof from crowds. It was that the tidings of his coming Messianic destiny of shame might settle in their ears. That he succeeding in deeply solemnizing them is plainly shown. But that they failed to understand, and dared not make inquiry, is likewise put on record — a fact that in this investigation demands more recognition than it has yet received.

So with the confession of Peter. It was not an accident, or an incident by the way. It was after his unwonted journey to the farthest north, and in immediate sequence upon a prayer, that he summoned their attention to the strange inquiry, "Who do men say that I am?" When, now, amid the echoes of Peter's ringing affirmation of his divine Messiahship, we mark the setting of the inquiry — the beatitude upon Simon, the declaration of the superhuman authorship of Peter's word, and the manifestation of his subsequent superior authority and rank — the significance of Simon's brief response is seen to reach surprising heights. And when, again, the Lord, after eliciting thus from Peter's soul this clear and heavenly echo of his Messianic claim, immediately appends the deliberate affirmation of his impending death, so strangely incongruous in the estimate of all the apostolic band, the gravity of the whole transaction is seen to have, verily, an infinite weight. For the close conjunction of these two themes, the divine official dignity of the Nazarene, and his destination to a shameful death, suggests an outreach of the compass of the Messianic personage and lot which the steadiest human thought may not readily embrace. But whatever the attitude or scope of Jesus' thought in his management of this scene,

his self-possessed pursuance of a clear design is indubitably clear. He chose the place, he appointed the time, he determined the personnel. He fixed the theme of inquiry, and adjusted himself to the disciple's reply with a sweep and fitness and composure of thought that are supreme. Evidently he knew whither he was faring through it all. He would lead his followers to a mountain height. They were to see in him a full expression of the Messianic hope. But just as evidently they were unprepared for any adequate apprehension of the Messianic shame.

3. The other distinguishing feature of this closing Galilean period — the Transfiguration — yields, in substance, nothing new. It simply shows the same two elements — the divine official dignity, and the destination for the cross — most splendidly enhanced. The whitened robes, the shining face, and his transfigured, resplendent form, together with the glory of his heavenly guests, and the testimony from the skies, corroborate the witness of Peter that he is the Son of God. While the substance of their lofty conversation betokens a commission attaining culmination on the cross.

4. These are the themes that gain preëminence during the period now in review, the divine excellence, the divine commission, and the divine appointment of the cross. The Messiah is he who sustains that dignity, fulfills that service, and attains that goal. The methods of the Messianic work and the meaning of the predicted death are not declared. His teachings about the externalism, the abnormal search for signs, and the hypocrisy of the Jews, and about the need among his followers of humility, tolerance, tenderness, and exhaustless brotherly love, stand so unrelated as to throw but little light upon his disclosures about his office, his dignity, and his impending death. It almost seems to have been his purpose that by their very isolation they should the more clearly be revealed.

III. The formal progress from Galilee to the cross.

In this period the entire pattern of the Master's Messianic thought is well displayed. In its many journeys and addresses and debates he gives the fullest expression of his estimate of the true outline of the Messianic task, the real substance of the Messianic hope.

1. An outstanding feature of this journey is its evidence of prearrangement and plan. Plain as it is that we have only broken fragments of its entire course, it is equally plain that a definite management determined every detail. His bearing everywhere betokens firm control. In the mission of the seventy to precede him and prepare the way, at the start; in his diplomacy with the Scribes, and his disposal of the throngs, throughout its course; and in his triumphal entry, at its close, there are indubitable signs that its entire procedure was an ordered development of a well-laid plan. The more closely one examines and articulates its parts, the more closely it is found to resemble a campaign. Signs of a tenacity of clear-eyed purpose appear in his allusions to his "time." "My time is not ready." "Yet a little while." "When ye shall have lifted up the Son of Man." "Are there not twelve hours in the day?" "It is necessary that I journey to-day and to-morrow and the day following." "She hath anticipated to anoint my body for the burial." And also in the repeated statement, "His hour had not yet come." His skillful foiling of his enemies' repeated deadly thrusts are also parts and signs of the evidence of the same controlling scheme. Climactic proof appears in his reply to the warning of the Pharisees that Herod sought his life. "Go and tell that fox," he instantly answered, "that I shall pursue my appointed way in full tranquillity, without any deviation through fear of him. When I perish it will not be in Perea, nor by Herod's hand, though he did assassinate John." And then in words that must have stung the hypocrites to the quick, he added: "It is incredible that a prophet perish outside of Jerusalem. When I perish, it will be in the sacred city itself, and by the Satanic instigation of yourselves, the dignitaries of the house of God." The insight, foresight, and steady resolution of this reply put his sure possession and fulfilment of a definite plan beyond dispute.

2. In the prosecution of this plan it stands equally clear that Jerusalem is the one objective point. It is true the tour thither was not direct. It was broken by numerous and complex detours, impossible to describe or connect. But that all this divergence and dissection of paths was included within his purpose from the start is clear from his commission of the seventy.

Ere he set out, they were divided into groups and hastened before his face to visit every city and place whither he himself was about to come. In prosecution of this preparatory work they were to refrain from encumbrances of supplies, and abjure all salutations by the way. Beyond all question seventy commissioners, thus divided, instructed, and dispatched, would awaken expectations of the One to come among many multitudes, and over wide areas of the holy land. Conformably, we find that Jesus' course stretches all about in widely sundered paths and scenes. He seems to have repeatedly entered the sacred city; and repeatedly to have withdrawn. But whether his direction on any day lay along the northern line of Samaria, or among Samaritan towns, or in the hills of Ephraim, or afar beyond the Jordan, or whether his course was broken here and there by several days' delay, there was in all his movements a general advance toward the city of the temple and the cross. This is repeatedly explicitly declared. It found distinct enunciation at the start, as seen in the closing verses of the ninth of Luke. It is seen again in Luke xiii. 22, where, be it noticed, wide manifoldness of service and locality seem to harmonize with a general progress towards the goal. It is seen in his reply to the Pharisees in Perea, when they warned him of Herod. It is seen in his repeated visits to the holy place during his general progress towards the cross. And the evidence culminates in his final entry in triumphal pageant on the opening of Holy Week. The high and glad solemnity of that regal entrance through those royal gates, attended by multitudinous salutations of prayer and praise, was in itself a convincing token that the slow and stately progress through the land had in this majestic self-assertion and display a normal culmination.

3. But throughout this slow advancement towards this lofty goal there lay deep within the Saviour's thought a more profound decision still. This was his determination to die upon the cross. It is true this issue was apprehended by no other mind, as it lay in his. His friends bespoke for him, in all their thoughts, an honorable outcome of his work. His foes were busy laying snares for his destruction, thinking to accomplish his humiliation and defeat by their superior wit. But all the misapprehensions of

his friends and all the malignity of his foes were impotent to subvert his plans. From the day that Peter testified that he was Christ, he began to foretell that he must go up to Jerusalem and suffer shameful death. Evidences that this anticipation was steadily in mind repeatedly emerge. When he sent the seventy, he told them they were to go in the midst of wolves; and taught them how to behave when repulsed. When his brethren urged him to make public attestation of his claims at the feast, he showed his clear prevision of his fate in his allusion to the hate of men, as a reason for discreet retirement, till his time should be fulfilled. The same clear certainty of a sacrificial close stands forth in his words about the one good shepherd in the tenth of John. And not only does this passage evince his expectation of this doom, but also, and far above this, it affirms his sovereign direction of the entire transaction. "No man taketh from me my life. I lay it down of myself." This deep and calm discernment of his death lies but just beneath the surface of his words about walking in the day, in reply to his disciples' dissuasion against entering Judaea when Lazarus was sick. This governed also his withdrawal to Ephraim during Holy Week. It is incontestable as the form of Hermon in his reply, when warned from Herod's precincts. And it shines forth again in his talk about his second coming in the seventeenth of Luke. It gains superb disclosure in Matt. xx, when, after a third formal prediction of the betrayal of his body by the Jews into alien hands for death, he avers that his intention from the first entrance upon his work was to give his life a ransom for men. It was embedded in his thought as he conceived the parable of the nobleman seeking his kingdom in a far land, encountering meanwhile the insurrection of his citizens. And finally it resounds in the solemn undertone of his final woe upon Jerusalem.

4. But this deep and calm discernment of his death was not all. High above all this there rose and stood a sturdy lordliness of resolve. His attitude towards his death during this period shows not alone his penetration. It shows dominion quite as much. The place and date, the manner and the agents of his crucifixion were all written in his decree. In the execution of his thought no man or body of men could avail to overcome his

will. Again and again they tried to force his doom.* For this they fashioned secret plots. They sent a special deputation for his arrest. They published a general order that he be taken wherever found. At the feast of Tabernacles, and again at the feast of Dedication, his hearers were so enraged as to actually gather stones with which to terminate his life. But until his appointed hour he eluded all their plots, forced back their deadliest hate by challenging their grounds, and withdrew to Ephraim for refuge from their schemes. That his defenses, whether of silence, or of counter charge, or flight, were not because of fear was clear from his sudden and bold compulsion of their hate to do its worst in the midst of their annual autumn feast. When once the predestined hour drew near, no warning or persuasion could avail to hold him back.

5. And here appears the consummation of his inmost thought throughout his progress from the north. By the mission of the seventy, and by the means of his own activity in mighty deeds and sovereign words of judgment or of grace, he had set astir the multitudes of the land. And now, when these multitudes are mustering to their feast, he forced upon his foes his fate. Now his hour was come. Now all agencies must conspire.

The leaders clearly saw the peril of their act. They sought repeatedly to get him out of their way in secret, thereby to stop his mastery of the throngs. As they saw his influence increase, they did not fail to understand that his destruction must not be "on a feast day, lest there be a popular outbreak." But the tide of Jesus' power daily heightened. His work on Lazarus gained him unprecedented renown, until his bitterest enemies confessed that "the world" was gone after him. Just here, in the most inopportune of times, these schemers for his life were compelled, however reluctantly, to consummate their plans and nail him to the cross. Thus, in the very semblance of defeat, and amid the din of triumphant jeers, the Messiah displayed his resistless mastery in the entire fulfillment of his plan. This mingling of sovereign power upon those throngs and plots, with perfect submissiveness to their most venomous hate, is a combination no easier to deny than it is to explain. It shows a

sovereignty of love, as of authority and skill, that finds no parallel among all the annals of the controversies of men.

With such decisiveness of plan, such definiteness as to time and agency and place, such devotion of himself, and such dominion over enemy and friend, did Jesus move amid the clustering throngs and scenes of this his final progress through the land. Though beleaguered by continual plots, the object of unceasing envy, again and again confronted by impassioned men with stones already in their hands, he suffered no assault, he bowed to no arrest, not a single stone was cast. All their schemes were impotent to impede or confuse or divert his steps. He moved right forward to his goal, sweeping within his train the entire environment of his time. Until his lordly hand was raised Herod and the Sanhedrin and the fickle populace must mutely watch the spreading volume of his fame. Only after all his tours were done and all his golden words were said, after Samaria and Perea and the holy city had been fully traversed and aroused, after the blind man had been healed, Lazarus had been raised, Zaccheus had been won, had any man, be he priest or governor or king, the power to interrupt. But when the mission of the seventy, and the matchless parables, and the controversies with the Jews, and the anointing at Bethany were all complete, then no reluctance or mishap could avert or delay the crisis of his death. He was led to the slaughter as a lamb, indeed; but not for a moment, from Galilee to the waving of the palms, did his soul forsake the posture and the power of a king. Though every step of this protracted journey through the land was overshadowed by the cross, it must be termed, in literal verity, a triumphant march. No finer illustration can be found that he is Lord of all. Within his humble ways there was enshrined the bright and unperturbed assurance that he was King.

6. Another phase of his behavior in this concluding period gives further revelation of his estimate of himself. It appears in his frequent declaration about the scope and effectiveness of his official work. In the hour when the seventy returned with jubilation over their unmeasured success, he ascribed to his own authority all their power. Then he turned and said, "All things the Father hath entrusted unto me. I alone have full knowledge

of who he is, and full authority to bring his revelation unto men." And then he turned again and said, "Blessed are your eyes and ears, for they behold and hear what many prophets and kings have not availed to hear and see." In full consistency with this, though a surpassing wonder in itself, and not easily yielding itself to the compass of our thought, is his assertion, "I am the light of the world." A very similar outburst, conveying a wonderful measure of his consciousness about himself, is his exclamation at the feast, "He that believeth on me, out of his belly shall flow living water in rivers." Another claim, of like immeasurable scope, is his word in one of his controversies with the Jews at the feast of Tabernacles. In the thick of that debate he said: "Verily, verily I say unto you, if any man will observe my word, death is something he shall never see." In close affinity with this is his word to Martha after her brother's death, explicitly challenging her belief. After her confession of faith in the resurrection at the last day, he said: "I am myself the resurrection and the life. One who believes in me, even if he die, he shall live. And every one who is alive and has faith in me, throughout eternity he shall never die." Truly here are words that are neither frail nor vague. Ask Mary, and the multitude, and the envious priests if Jesus corroborated his claim, when the stone was rolled away. Another statement in the same debate runs thus: "If it is the Son that sets you free, ye shall be free in very deed." Let any student of the Saviour's consciousness of himself repeat those words, measuring accurately his ictus on that word "the Son." It reverberates with resounding echoes of his inmost estimate of himself.

7. Similarly helpful in showing us his estimate of his official significance and strength are his deliverances about obdurate sin. "Ye shall die in your sins." "Whither I go ye cannot come." "Your sin remaineth." "Not one of them that were called shall taste of my supper." "Between us and you there is fixed a great gulf." "But those enemies of mine who were not willing that I reign over them bring hither and slay them before me." Then that sobering response, when asked if the saved were few: "There then will be bitterest torment, when ye shall see the

patriarchs and all the prophets in the kingdom, but yourselves cast out."

Let one stop and feel the rigor of these words. They have amazing reach and force. Their scope is limitless. They are literally final verdicts of life and death. But observe his unmistakable composure and deliberateness. Observe the evident ease and royalty with which he speaks. He betrays no hesitancy or fear, though he is dealing with multitudes of men, and handling the deepest reality of their present standing and their endless estate. He speaks as though his knowledge and his right to judge were never for a moment to be made the subject of any question or appeal. Here is a mighty sign of his conviction about himself. The sweep of its demands upon his resources and right is no whit less than infinite.

8. Another token, of precisely the same purport, is his habitual conditioning of the ultimate fortunes of men, whether of felicity or woe, upon their relation to him. "He that believeth in me, from him shall flow living water." "He that followeth me, shall not walk in darkness, but shall have the light of life." "If ye abide in this word of mine . . . the truth shall make you free." "If any man will observe my word, death is something he shall never see." "If any man enter in by me, he shall be saved." "My sheep follow me, and I give them eternal life." "You that follow me, forsaking all that you have, shall receive therefor in this life a hundredfold, and hereafter a regal honor and eternal life." "If you do not believe that I am he, you shall die in your sins."

Here is not alone an assumption of authority to publish in his own name most solemn and ultimate decrees, but the erection of a claim that these final issues are in every case determined by man's attitude of discipleship or indocility towards him. Here is wonderful evidence of the range and quality of Jesus' official sense.

9. And this brings to view the central problem of this period of the Saviour's public life. Was Jesus the Christ? Upon this inquiry he made all thoughts converge. When he stood forth, in the midst of the autumn feast, he forced his hearers to say, "Do in very deed the rulers know that this man is the Christ?"

At the same time many said, "He must be the Christ. He has touched the apex of the Messianic works." Still others avowed without equivocation, "This is the Christ." While others were hindered from the same avowal only by their supposition of his Galilean birth. That this was the center of their concern, as they watched his works and words, and saw people again and again and yet again yielding him their faith, is clearly shown in their inquiry at the feast of Dedication, when, in Solomon's porch, the Jews encircled him and begged relief from their suspense: "If thou be the Christ, tell us openly." This was their most consummate wish. In its answer lay the issue of their strife. And the tenseness of the strain may be plainly felt and seen in the words and deeds that follow. He appeals to his mighty works, affirms that he and God are one, and declares their hearts incapable of faith; while they denounce his words as blasphemy, seizing hold of stones; and others in the throngs believe him true. This also is the issue of the conference with Martha. "Yea, Lord, I have full belief that thou art the Christ."

Was the Nazarene the Christ? This was the question that was forced on all. Upon this question he was by deliberate design continually pouring light, until, as some declared, no greater evidence could have been brought forth, and multitudes surrendered to their constraint and owned him Christ.

10. In this connection the fact of his continual reference to his Apostleship from the Father comes to view. In his commission of the seventy he said, "He that rejecteth me, rejecteth him that sent me." And at the autumn feast this close alliance of all that Jesus said or did with the Father's pleasure is repeatedly averred. "My teaching is not mine, but his that sent me. If any will resolutely do his will, he shall know respecting the doctrine, whether it is from God, or whether I speak solely from myself. Of my own impulse I am not come. I am sent; and that by one who is genuinely real, though all unknown to you. My testimony and my judgment, though truly mine, are genuinely true; for they are not the words of me alone, but of me and him who sent me forth. The Father's testimony is contained in mine; for I am he whom the Father sent. I am truly

sent. My commission is not a sham. It has an author in very truth. And that which I set forth to you is what I heard with him. His pleasure I never cease to do. Hence he is always with me. He never sends me off alone." This is his strong foundation through all that most dramatic conflict at the autumn feast. And on this solid verity of a divine commission he dares to say no less than this (and the sublimity and awfulness and climactic force of these ensuing words demand our closest thought): "These words, for which you seek my life, are nothing less than literal truth, the truth of God. I have spoken them precisely as I heard them in immediate conference with him. From that high fellowship I set forth, when I came to you. I am come direct from God. It was he himself who sent me. It is not by my own initiation that I appear. I am come from him. I speak his words. My mission and my message are from God. I speak the truth. But me, his messenger, and my words, which are his truth, you utterly hate. You, then, are not of God. If you were, you would welcome what, on God's behalf and by God's will, I say. But hating the truth, you prove yourselves in love with lies. You are the offspring of untruth. You are the progeny of the father of all deceit. You are of the devil, not of God."

These are verily trenchant words. None more biting ever fell on human ears. They would seem audacious and misjudged, were it not that the issue is so momentous and their deliberateness so superb. They force the battle to its brunt. Their author must be acknowledged as supreme, or else be put to death. No wonder that they clutched for stones to hurl against his face. And no wonder that their malignity was vain.

That this issue was beyond escape is seen in the controversy over the cure of the blind man on the Sabbath day. "This man is not from God, because he fails to observe the Sabbath law. Let God be glorified. This man must be condemned. He is a sinner. Moses had authentication from God. But this man, no one knows his source." "He a sinner!" exclaims the man he healed. "Sinners, as we all know, are never heard by God. But here assuredly is evidence of accepted prayer. He hath

opened my eyes, and I was born in blindness. The like was never heard. He must have come from God."

So, at the feast of Dedication, when the Jews entreated him to be explicit as to his Messiahship, his answer ran: "I have been plain. But ye do not believe. Think of the purport of my works. What do they attest? They are in my Father's name. And they are actually done by me. And they are manifold and clear. They betoken the whole truth. If only you would heed their real significance! But you are not of him. Hence your unbelief. But there are sheep of mine, having ears to hear my voice and hearts to follow me, who are given me of God. My Father gave them me. They are my charge forever. No man can defeat my own or my Father's care. I, and my Father, we are one."

There is no finer paragraph or argument declaring the Messiah's harmony with God. No marvel, again, that its odious contrast of the full security of believers of his word with their Godless and deadly unbelief aroused again their fiercest spleen and made them snatch up stones. And no marvel, likewise, that when the Master challenged them for a single reason for letting loose a single stone, they must perforce refrain; even though, as they relaxed their hands, they must hear again the substance of his lofty claims: "You cannot avoid knowing that I am in the Father, and the Father is in me."

The same fine jealousy for his relation to the Father's name in all he undertook attains commanding eminence as he prepares to summon Lazarus from the dead. The later influence of this miracle was immense. For days the throngs were vibrant with its power and fame. Multitudes believed. It occasioned a special session of the Sanhedrin, from fear that the throngs would follow him *en masse* and the nation be destroyed. And they resorted to such determined plots for his destruction that he withdrew to Ephraim and Perea, till the Passover came near. But even near the end, as he came back to Bethany, just previous to the cross, a great multitude made special effort to see the Master and the man in whom such power appeared. And so general and grave was the movement, in the judgment of the priests, that they even plotted to assassinate Lazarus, and thus head off

the Christ-ward drift. That this actual outcome of the act of raising Lazarus from the grave was all foreseen by Christ seems evident throughout. He appeared to be conducting the entire transaction by a plan; to be shaping all his behavior with an eye to these subsequent and resultant events. With this held steadily in view, one utterance at the time, just after the stone was rolled away, and just before his mighty revivifying word, assumes transcendent import: "I thank thee that thou didst hear me. I know, however, that at every time thou hearest me. But it was because of the surrounding multitudes that I spake, desiring that they believe that thou didst send me." And then, facing the tomb, he cried out with a mighty voice, summoning the lifeless Lazarus from the grave. Clearly here is the climax of a most potent and majestic scene. And from its summit shines in clearest radiance the vivid image of the Saviour's inmost thought. He is bound to compel full recognition of his divine Apostleship. In all he says, in all he does, he embodies an embassy from God.

11. Thus, by all these tokens during this formal progress through the land, we can come to see the Lord's designed disclosure of himself. Central, is his resolve to encompass his impending death. Supreme, is his determination to make clear that he is sent from God. Pervading everywhere, is his dominion over men, whether to restrain or compel, to instruct or overrule, involving final triumph even over death. In brief, he came from God; he is destined for the cross; he will ever be triumphant and supreme. Such are his mission under God, and his mastery over men.

12. The substance of his teachings, during this period, will also contribute to our comparative judgment of his consciousness of his task. This may be briefly stated thus:

His estimates of sin, such as its source, its nature, its spread, its hold, its desert and doom.

His statements about final awards, as their relation to this probationary lot, their adjustment to desert, their determination by him, their confirmation by God, their perpetual severity, if for sin, and their abundant felicity, if by grace and for repentant faith.

The benefits of grace, such as redemption, pardon, freedom, light, eternal life, and the gift of the Holy Ghost.

The behavior befitting a life of reformation from sin, that is, his treatment of humility and pride, penitence and self-righteousness, restitution and bearing the cross, obedience and love, childlikeness and prayer.

The teaching about the kingdom of God, as at hand, an object of prayer, like leaven and the mustard seed, open to all races, disdained by some, strenuously desired by others, the possession of little children, difficult of entrance by the rich, awarded to the least deserving, to appear only after long delay.

These great themes, together with his statements about his own person and work and relationship to God, comprehend about all he said. It will be seen that they are all inclusively contained in the one great theme, the Kingdom of God. And that in this kingdom theme the total content may be described as the right adjustment of God and man, in the form either of penalty or of grace, to human sin. This is the burden of the Master's Messianic thought: the awful moral lapse, the impending doom, the outreaching grace. These are the ever recurring themes of his impassioned speech. Eternal life or final deliverance unto death in sin, these were the tremendous alternatives in his words at every time, to every man. And in the consummation of his task he fashioned the incomparable pageant of the cross, as the plainest, fullest symbol of his twofold thought, the gracious rescue and the righteous doom of sin. The antagonists who nailed him there fastened an irrevocable condemnation on themselves. While every sympathetic soul, who shared his baptism of pain and shame, received redemption and the Holy Ghost.

This was the Master's thought about himself and his appointed work in these momentous months of stately preparation for the cross. He was the Sovereign Judge and Saviour of men, at once their servant and their lord, alike submissive and supreme. Thus he entered the Holy City on the opening day of Holy Week.

IV. The period of Holy Week and the resurrection scenes.

In the swiftly passing scenes from the triumphal entry until his death two clusters of events stand plainly forth: his con-

troversies with the Jews, and his subsequent addresses to the Twelve. A preliminary act was the cleansing of the temple. A closing scene was the arrest and trial and crucifixion.

1. In the controversies of the third day his words were largely marked by a cold reserve. They began by a challenge from the temple magnates for his credentials. He would not reply. Instead he deftly brought to light their insincerity and finesse. He then drove home again his often practised thrust at their insufferable confidence in self, alleging that publicans and harlots would enter the heavenly realm before any of them; that men who maltreated the prophets, and slew the Son of God, withholding all his vineyard's fruit, would be cast out and miserably destroyed, and that any guest at the wedding feast, without the wedding garb, would be thrust out. Then, as the hypocrites plied him still further with their sinister inquiries about the tribute, the resurrection, and the great command, he enmeshed them in their own snares. Then, after pressing them to show him how the Son of David could be David's Lord, he filled their ears with woes and warnings against the deep and dark hypocrisy of the Pharisees and Scribes. Then followed that intense and pregnant scene occasioned by the visit of the Greeks. Its substance is a statement about the bearings of his death. He declared it to involve an ultimate vengeance on his foes, a world-embracing magistracy of grace, a pattern for all his followers, a law of all fruitful life, and the glory of his Father and himself—a rare epitome of all his thought. Then follows, in his final public utterance before his arrest, another summation of his official standing and task, in the closing paragraph of the twelfth of John. This declares his mission from the Father, his call for faith, his warning of judicial doom on the basis of his words, and his proffer of light, release from darkness, salvation, and eternal life.

Here we have nothing new. The master merely holds the ground already won, repulsing all assaults, asserting his ministry of grace, delivering once again his final verdict on their hypocrisy and unbelief. He is the same vicegerent of God, supremely strong with words of woe and love, still masterful among his foes, still securing with a marvelous combination of humility and might the consummation of his death.

2. In the final teachings of the Twelve, and the ensuing intercessory prayer, the preëminent feature is his commission and advent from God. Every form and phase of his assertion of heavenly Apostleship, made to the unbelieving Jews at the previous feasts, finds here distinct and solemn reiteration. He literally identifies himself with God. "He that hath seen me hath seen my Father." "I am in the Father, and the Father is in me." "The Father in me doeth the works." "I in the Father, and the Father in me." "In that hour ye shall know that I am in the Father." "I do as the Father enjoined me." "I have finished the work thou gavest me to do." "I have given them the words which thou gavest me." "They verily know that I came forth from thee, and they believed that it was thou who didst send me." This commissionership from God was the fullness of his report, and of their faith; it was the basis of this prayer; it was the inspiration of his hope; it was the summit of his desire; its knowledge was the very substance of eternal life. Thus the Lord unburdens his heart in consolation and prayer, as he halts for a little among his followers amid the shadows of his approaching death. Plainly this sense of being sent from God is bedded deep and warmly cherished within the inmost core of his official consciousness. It lies at the very center of gravity of his high priestly prayer — a prayer which forms the topmost summit of the mountain range of his impressive and preëminent life.

3. But in these familiar confidences among his friends some features of his relationship with God are more conspicuously brought out than heretofore. His mind ranges beyond the termini of his Apostleship. Before the world had any being he had blissful companionship with God. He was the eternal Son, sharing with the eternal Father an infinite glory. From thence he was summoned forth to a humble office, though with full equipment of all the Father's wealth of wisdom, authority, and grace, to minister as Son of Man to the merciful or avenging overthrow of sin. Thither, again, it was his destiny and prayer to now return, that he might regain his glory in his heavenly Father's love, and thus make ready for the high felicity and honor of his friends.

Here the Master verily unburthens all his heart in full disclosure of himself. He is the eternal Son, sent forth from God to a lowly lot of suffering as the Judge and Saviour of men, awaiting now a final reinstatement in his primal infinite bliss. He has finished all his Father's work, spoken all the Father's words, gathered and trained his followers, prevailed to overcome the world, fixed the destiny of its unholy prince, and now stands ready for the swift passage of the closing agony, and the glorious return to the skies.

4. The events in Gethsemane, in the judgment halls, and on Calvary seal the truth of all that has gone before. Standing here, he is at the goal of his earthly course. Here he touches the bottom of his defamation and contempt. Its anguish all but broke his heart. Its awful burden bowed him to the very ground, as he drained the envenomed vials of vindictive hate, and faced the burning brunt of most impassioned scorn. But his endurance of these assaults was thickly set with the exponents and insignia of a King. His steady hold upon his friends, his self-control within the shuddering agony, his vivid consciousness of each indignity, his majestic aspect in arrest, his abstention from appeal for angelic aid, his healing mercy on his foes, his calmness in the panic of the Twelve, his stately quietness at the culprit's bar, his shrewd evasion of debate, his meek and strong endurance of abuse, his single challenge of their equity and order when rudely struck, his single splendid affirmation before the Sanhedrin and the adjuring priest, his kingly and keen-edged repartee to Pilate, his ominous declination to speak before the king, his fateful admonition to the women by the way, and his self-composure on the cross — these tokens, all, when held in one review, contribute to reveal the full embodiment of an ideal of the Messianic personage and lot that can find nowhere, in all the range of history beside, any resemblance or approach. It fitly closes Holy Week. It exactly culminates his progress from the north. It truly crowns his whole career.

5. His death and entombment, under the guardianship and seal of Rome, seemed to the Jewish dignitaries to accomplish the complete erasure of all his extravagant claims, to close his spreading fame into an entire eclipse, and to prove his infinite arrogance

of self-esteem the baseless vagaries of an unbalanced mind. But in the resurrection that soon ensued a mightier than the Roman seal was set to all his claims. Therein the night of gloom was transformed into a resplendent dawn. His robe of mockery was transfigured into the veritable vestments of the King of kings. He proved the perfect verity of all his published estimates of himself. Therein the equilibrium of his life was made complete. It finished every project, honored every word, and rounded out in full completion the embodiment of the Messianic hope.*

CLARK S. BEARDSLEE.

* The remainder of this article will appear in the February Record.

Book Reviews.

Since the publication of his "Life of Our Lord," in 1862, a new and revised edition of which has recently appeared, Rev. S. J. Andrews, D.D., has been known as a scholar of generous attainments, of wide reading, and of deliberative temper. Those who have had the privilege of personal acquaintance with him have seen in him a man of singular sweetness and devoutness of Christian character and of winning personality. For many years he has been esteemed one of the leaders of that small and earnest body of believers, numbering in the United States some fifteen hundred, which looks back to Edward Irving as its founder, and bears the name of The Catholic Apostolic Church. His latest work, entitled *Christianity and Anti-Christianity in their Final Conflict*, shows the combination of range of inquiry, clearness of statement, charm of mellowed Christian piety, together with a certain doctrinal exclusiveness, which one would expect from such a source. Nobody could be franker than Dr. Andrews in the recognition that the interpretation of facts is largely decided by one's presuppositions. His own theological position is permitted to shape many of his conclusions, and is, in fact, the determinant in the whole logical movement of thought. Yet, after all, there is a certain advantage in this. For his theological and ecclesiastical position is so different from that of most of us that a certain aloofness from the current of modern thought is secured which supplies to the presentation of its movements a sort of distinctness and perspective that has a by no means inconsiderable value of its own.

The book claims not to be polemical, and it certainly is not. A stringently critical review of it would, however, have to be, for to dissent from its conclusions would involve the discussion of the doctrinal beliefs of a distinctive religious body. With a word of general dissent from these, then, we would note that in general the purpose of the volume is to show from an examination of current tendencies in theology, ethics, philosophy, politics, etc., that there is manifest among us a condition of things which appears to be the suitable preparation for the coming of a distinct, apocalyptic person, the Anti-Christ, whose rule is to precede the coming of the Christ himself in glory and power. While, thus, it is the purpose of the book to discern the future by interpreting the present in the light of past prophecy, it is not to be confounded with that crude mixture of logarithms, logic, and logomachy upon which an eminent educator once emptied the vials of his vocabulary and denominated it "chillastic, premillinarian, second advent, tom-foolery." This volume, while professing to "discern the signs of the times," does not claim to be wise "respecting times and seasons." Dr. Andrews believes that "it is in the light of the present that we must re-examine the prophetic problems of the past. As the purpose of God draws nearer to its fulfillment, passing events will tend to

show in their distinctive features the nature of that fulfillment." From an examination of the Scriptures of the Old and New Testaments the author arrives at certain definite conclusions as to the coming of the Anti-Christ, and of his character. He then outlines the falling away of the Church from its primitive true relation of love and loyalty to Christ, and, after sketching the tendencies in our day preparing the way of the Anti-Christ, derives some suggestions as to the nature of the reign of the Anti-Christ. The characteristic of our present mood of thought, Dr. Andrews believes he sees, is to turn away from Christ as the incarnate and risen son of God and redeemer from sin, and for this idea to substitute a God only vaguely personal, a human Jesus, and a humanity glorifying itself in its evolutionary self-exaltation. It is a true note, which the drift of our theology makes ever clearer, which he strikes when he says, "What truth needs to be most strongly and distinctly proclaimed by the Church for the defense of her children? Beyond question, it is the doctrine of the incarnation. This is the great peculiar doctrine of Christianity, and distinguishes it from all other religions. It is one which tests the faith of men in the highest degree, for it affirms the union of Deity and humanity; and this not as an abstract doctrine, but as realized in the Person of Jesus Christ, and in him alone." To such positions it is quite possible to give most cordial assent without being obliged to yield to the somewhat pessimistic spirit that sees in the horizon the rapidly accumulating signs of the reign, for a period of catastrophe, of the world-wide power of a single personal Anti-Christ.

As an argument leading to a single definite conclusion the work will probably commend itself to a comparatively narrow circle of readers. It deserves, however, a much wider perusal by those who care for a clear, though in many respects partial, survey of the tendencies of modern thought, and will prove to many a stimulus to a personal and devotional re-examination of their own intellectual and vital relation to their Lord and Master. Nobody can read the section on "The Falling away of the Church" in relation to its Head, to the Holy Ghost, and to the World, without receiving from it a spiritual searching and invigoration — and, this in spite of the ecclesiastical attitude of the author which colors the whole. Nor do we recall a clearer statement of the antitheses between the tendencies of much current thought and that of earlier scriptural interpretation than appears on pages 67 and 68. Such a well-drawn series of contrasts supplies a kind of illumination of many current tendencies which is well worth having in an age like ours, characterized by so much of hazy optimism. In general, therefore, we would say that while the main conclusion of the book is determined by theological views from which most would dissent, yet the dissentient having by this caveat laid aside his polemical and critical armor will find that a careful reading of the volume will be repaid by a sharper discrimination of the whither of much popular thought, a deepened spirituality of religious feeling, a renewed sense of the need of a Divine Redeemer, and an increased loyalty to Jesus Christ, now and forever the Lord and Saviour of all men. (Putnam's, pp. xxii, 356. \$2.)

A Revised Bible with references has long been a great desideratum. The Oxford and Cambridge presses have now supplied this need by issuing a line of Revised Bibles with a new series of references prepared by a company of English scholars. They seem to be less numerous than in the old series, but so far as we have tested them are all pertinent and helpful. Moreover, they are arranged in classes, which are distinguished by easily understood signs so that it is possible to tell at a glance whether one is referred to a quotation, or a parallel passage, or one explanatory, or whether the reference is to the marginal rendering, of which class there are a large number. The old references needed a thorough revision and we welcome this new series as a great step in advance. But this edition of the Bible has other excellences. The marginal readings are all thrown to the bottom of the page and are thus not confused with the references; the chapter numbers are in a prominent type; the verse numbers are inserted in the text instead of being put in the margin, yet so as not to interfere with the general appearance of continuity. The type used for the text is beautifully clear bourgeois, a size larger than that in the standard Revised Bible hitherto in use, making it much easier to read. Fifteen maps are added at the end with a complete index of places. Altogether, this is the handsomest and most useful edition of the Revised Version we have seen; and withal the price is quite low. It is furnished in all the varied styles of binding, and either with or without the teachers' helps. (New York: Oxford University Press, pp. 1239. \$1.50 in cloth, and upwards.)

A new *History of Israel* from the pen of Prof. Cornill, of Königsberg, has just been published by the Open Court Company, of Chicago. It endeavors to present to lay readers in brief outline the main historical results of the modern criticism of the Old Testament. Prof. Cornill's critical position is substantially that of the late Prof. Kuenen. In this book he takes for granted the conclusions attained in his "introduction" and, without giving reasons, simply presents results. This method has the disadvantage of leaving the reader in ignorance why a particular view is maintained, but it has the advantage of giving him a clear and comprehensive survey of the history of Israel as a whole. I know of no work that will give the beginner a more admirable introduction to the study of the history of Israel than this little volume. There is a fine discrimination of those events which are really important and an extraordinary ability in exhibiting their genetic relations. The place of Hebrew history in universal history is shown with accurate knowledge of recent archaeological discovery. The religious significance of Israel's history is appreciated to a degree that is unusual in an adherent of the radical school. It is refreshing to find Samuel regarded as more than a mere fortune-teller, David as more than a robber chief, and Solomon as more than a voluptuary. In this respect as well as in many of his historical conclusions Cornill represents a reaction against the extremes of Stade and Wellhausen. One is much struck in reading this book with the similarity of its story to the traditional idea of the course of the history of Israel. If the author did not occasionally warn his readers against the traditional view, I

doubt if the average layman would find anything that would startle him. The professional Old Testament student recognizes how here and there details have been modified by criticism, but still the sweep of the narrative is the same as that to which we are accustomed. This is significant as showing how even the more radical criticism leaves untouched the main outline of the history of Israel as presented in the books of the Old Testament. The publishers are to be commended for their enterprise in securing the publication of this work in English before it has appeared in German. The translation is admirably done. The book reads as if written originally in English. (Open Court Pub. Co., pp. 325. \$1.50.)

Professor Cheyne's *Jewish Religious Life after the Exile* contains the course of lectures delivered last winter in a number of American institutions. It is a very readable book, for in its author's hands the postexilic period assumes a new and surprising aspect. We have been accustomed to think of it as an age barren of original religious thought and destitute of literary productions, but under Prof. Cheyne's magic wand it blossoms as the rose. This result is attained by transferring to the period after the exile a large part of the literature that we have been accustomed to regard as pre-exilic. This, unquestionably, makes the postexilic period more interesting, but it may be doubted whether interest is not secured at the expense of fact. Lamentations are assigned to the latter part of the Persian period. The messianic passages in Isaiah and Micah, as well as Is., xlix-lxvi, are pronounced postexilic. Ruth, Jonah, Job all belong to the same period. The Priestly Code was composed by Ezra and his followers. The Psalms and Proverbs date partly from the Persian and partly from the Greek periods. For the larger part of these late datings no conclusive evidence can be given, and there is as yet no consensus of criticism. The assigning of so large and so varied a body of literature to the postexilic period is contradicted by all that we know of the characteristics of this period from admittedly authentic sources. These show that Judaism was the mummy of the ancient religion of Israel. Prophetism was dead and even the popular religion had no longer inherent vitality. That Judaism should have given birth to the splendid literature that Prof. Cheyne ascribes to it is psychologically inconceivable.

It is manifest, therefore, that a history of religious thought based upon so subjective a dating of the documents must be taken with caution. Interesting as the author's views always are, they are often fanciful. When, for instance, Is., lxv. 1, 2, is made a basis for the view that the Jews made repeated efforts to convert the Samaritans, one can only say that this is romancing, not history-writing. The reference of particular psalms and proverbs to definite historical occasions of the Persian and Greek periods is arbitrary and vitiates the historical theories that are built upon them. On the whole, one must say that, while this book is stimulating and suggestive to the specialist who is able to make the proper reservations, it is likely to prove misleading to the general reader. (Putnams, pp. xvii, 265. \$1.50.)

Dr. William E. Barton is well known as a writer of exceptional vigor and terseness. His style is finely exemplified in his recent volumes on *The Psalms and their Story*. The first impression is one of breezy, epigrammatic, rapid utterance, and the further one reads the more does he wonder that so long a series of studies as this should be expressed in a style so nervous throughout, and at the same time so remarkably sustained to the end. Dr. Barton's purpose is to supply a historico-literary account of the Psalter "for Sunday-school teachers, Bible classes, pastors with small libraries, and students of the English Bible generally." He believes that the Psalms represent writers throughout the whole history of Israel from Moses to the time of the Maccabees, that is, writers scattered through more than a thousand years; and his effort is to assign every Psalm to a place in this long period and to attach to it an account of the historic conditions that at once justify his view and explain the individual features of the poem. To make his discussion clearer, he prefixes to it six brief chapters on "The Use of Music in Worship," on "Hebrew Poetry," on "Psalms Outside of the Psalter," etc. He then takes up the Psalms in the assumed order of their production, printing each one in full, in the Revised Version (slightly changed occasionally), arranged in strophes, with interpretative headings. Great pains is taken to avoid what are thought to be technicalities, and in particular there is the assumption throughout that the reader does not know Hebrew. It is plain, therefore, that the work is meant to be a popularization of scholarship regarding the Psalms. It explicitly claims to present a summary of the views of men like Ewald, Delitzsch, Perowne, Cheyne, and several others, made with the intention to keep "in accord with the opinions of the more conservative of progressive scholars." It is largely a compilation of such interpretations as the author thinks he can build into his scheme of periods and conditions. And it has been published to serve as a kind of text-book for popular use.

Opinions will doubtless differ widely as to the success of the effort. To the vast number of those who have never given the critical problems of the Old Testament much thought, but who are eager for a ready-made key to them, it will probably seem very helpful. To the much smaller number of those who are wrestling hand to hand with the problems in a purely scientific manner, it will certainly seem surprisingly rash, if not irritatingly wild. A fair judgment, perhaps, would try to commend the plainly earnest intention, while dissenting strongly from certain features of the method and therefore from many of the detailed results. For ourselves, we believe that it is absolutely impossible to reach tenable conclusions about the date of many of the Psalms without going much deeper into the purely technical examination of their text than has yet been done. We think that the evidence of the superscriptions as to authorship is to be used with extreme caution. We think it probable that most of the Psalms, as we have them, have been edited, possibly more than once, and that the collection is therefore not only composite as a whole, but made up of poems that are often themselves composite. Whether the critical riddle that is thus presented can be solved with the knowledge at our disposal and by the

application of objective tests, is certainly very doubtful. But no solution can be satisfactory that rests on merely subjective opinions of the aptness of the poems, viewed superficially, to the various historical occasions with which they may have been traditionally associated. Dr. Barton's book does not give the impression of being the fruit of independent scholarship, working elaborately in the details of the original Hebrew. It is largely drawn from the books of scholars who are not in agreement with each other. It is clever and bright, but it does not command confidence. (Pilgrim Press, 2 vols., pp. xii, 249, 267. \$2.50.)

Whyte's *Bible Characters (Gideon to Absalom)* and Horton's *Women of the Old Testament* are similar in subject matter. Both contain a series of studies of the lives of Old Testament saints, and in a number of cases the lives selected are the same. It is interesting to see how completely the treatment of the theme varies in accordance with the exegetical method of the author. Whyte's method of studying the Bible is traditional and dogmatic. For critical research he has no use and apparently has avoided contaminating his thought by the reading of modern commentaries. Of the historical problems which arise through the presence of double accounts he has no conception. Divergences and discrepancies he slides over in silence or contents himself with venerable harmonistic fictions. Horton, on the other hand, is dominated by the spirit of an advanced criticism. His method is not dogmatic, but inductive. He cares nothing for traditional conceptions, but undertakes to form his opinion of the Bible exclusively from the study of its contents. He is in full sympathy with the higher criticism and lays its results at the basis of all his exegesis. He is familiar with archaeology and makes it tributary to interpretation.

With such differences in method, it is not surprising that the two authors come to very different conceptions of the Bible. Whyte regards it as a single book equally inspired throughout and uniformly historical. His doctrine of inspiration leads him to an exegesis that is truly rabbinical. Every word is significant for doctrine. For instance, on the fact that "the name of the Lord occurs oftener in Jephthah's history than it does in the life of any other Old Testament saint" he bases the conclusion that Jephthah was a supremely pious man. Juxtapositions of incidents and even silences are rich in theological significance. The number of "lessons" that he groups about a single apparently commonplace verse remind one of the number of positions that a gymnast is able to take upon a horizontal bar. Horton, on the other hand, views the Bible as literature. The divine revelation contained in it he regards, not as something miraculously resident in its words, but as embodied in the human life and thought which it portrays. For him the story of Eve is not historical, but is, nevertheless, rich in significance as the expression of essential truth in regard to woman's place in life as wife and mother. The stories of the patriarchs are not important as histories but as types of human character.

Neither writer is perfectly consistent with his own method. Whyte, who at one moment holds up a character as a model of all the Christian

virtues, is obliged the next moment to pronounce him unworthy of imitation. A consciousness of the failure of his characters to attain Christian standards leads him often to the insertion of imaginary incidents between the incidents recorded in the Bible, without realizing how irreverent this is in one who holds his high theory of inspiration. Horton, on the other hand, is apt to fall into a dogmatic use of characters and their sayings which is inconsistent with his conception of the nature of the Old Testament and is evidently due to the force of ecclesiastical habit.

Which of these books shall be pronounced more valuable will depend upon the theological position of the person who makes the choice. There can be little doubt, however, that Horton reflects better the spirit of the times and will appeal to a larger circle of readers. Apart from theological questions, Horton's book is better written, is more interesting, and represents a larger and more scholarly research in its preparation. (Whyte, Revell, pp. 245. \$1.25. Horton, Herrick, pp. 291. \$1.00.)

In *What the Bible Teaches*, by R. A. Torrey, of the Bible Institute, we are given a peculiar book. It is an imposing volume of over 500 pages. It is said to represent "years of study." It has been "tested" repeatedly in classroom work. Its contents are impressively disposed in a stately arrangement of books, to the number of six; and chapters, aggregating fifty-three. Each chapter is constructed of abounding texts of Scripture in common type; and impressively displayed propositions, in commanding type. These successive propositions are simple affirmative restatements of the sum of foregoing Scripture. They are the main feature of the book. Occasionally the author intermixes freer comments — sometimes at considerable length, as in treating finely of Christ's resurrection. But this relief is rare. In the main, it is an extremely monotonous succession of Scripture texts and propositions. The whole effect is therefore naked. It is all bones. There is no flesh. And there is a strange lack of co-ordination. The craving for thoughtful treatment and articulation and organization and unity is almost utterly disregarded. The book is not a treatise, a thought structure. The bricks are not arranged and cemented into a wall; they are not laid in a pile. They are set in monotonous rows—rows, moreover, that neither begin nor end; they simply start and stop. One's total impression is of a very pretentious, and a very disappointing book. (Revell, pp. 539. \$2.50.)

No one would suspect from its title the real nature of *Corner Stones of Faith*, by Rev. Charles H. Small. It is not a book on theology; the corner stones are the religious denominations, and the book is a description of those of the United States, with a view of helping on the cause of church unity by displaying the exact differences between the various sects. In each case a brief sketch of the history of the denomination is followed by a statement of its doctrines and polity and worship. These descriptions are succinct, careful, fair, and we think accurate. A very large amount of information is presented in a really usable

form, and the book surely will prove of great service to the student of church history. In so brief a review of so broad a field it is inevitable that the author's proportions will not be accepted by all, but the work bears the marks of a sincere desire to be just to all. A large number of generally pertinent, but not always significant, illustrations give a popular character to the book, as do the twelve articles by as many men in as many denominations, answering the question: "Why am I a Catholic?" etc. The last chapter is devoted to a too brief history of recent movements toward unity, and an Appendix contains the statistics of the Christian sects in the United States. (New York, E. B. Treat & Co., pp. 469. \$2.)

At the last Commencement of Cornell University, President Schurman delivered an address commemorative of the thirty years of its history. This has been tastefully printed under the title *A Generation of Cornell*. It is a most interesting account of the struggles and development of the institution, with a few hints on its future. (Putnam's, pp. 57. Paper.)

In *A Japanese Robinson Crusoe*, the Rev. Jenichiro Oyabe, a young Japanese, has told the story of his life, not, however, without considerable self-complacency, which often mars the narrative. The story is an interesting and in some respects a striking one, full of unusual adventure of the Crusoe sort, travel in many lands, and experiences of all stations of life. Foiled in his first purpose to reach America by way of Siberia and Alaska, and after varied experiences in the South Sea Islands and China, he at last arrives by a six-months sail at New York. After study at Hampton, Howard University, and Yale, interspersed with European travel and a two-years mission service at the Hawaiian Islands, he has now returned to Japan to labor among his own countrymen. (Pilgrim Press, pp. 219. \$1.)

When Dr. Henry Van Dyke's *Gospel for an Age of Doubt* appeared, we remarked in reviewing it that there was a "singular freshening and inspiring quality to the work." The large sale, making six editions, or rather re-issues, necessary in two years, shows that it has won its place in popular approval. The sixth edition, which is just out, has been revised by the addition of a preface to make a little clearer the point of view and the aim, and by the omission of the Appendix. By the addition of the former, the book is improved, and its value can hardly be said to be impaired by the withdrawal of the latter, while the reduced price will doubtless make it accessible to many who will be largely profited by its perusal. (Macmillan, pp. xxviii, 329. \$1.25.)

Professor John G. Hibben, of Princeton, has done a work of real service in publishing his little Introduction to Philosophy entitled *The Problems of Philosophy*. In the first place, the book is readable. The writer has not probably attained Macaulay's ideal of writing a book which would be on every lady's dressing table, but he has presented a volume which anybody of common intelligence can understand without being compelled to a diligent use of the Dictionary of Philosophy. Fur-

thermore, the book is written from an American standpoint. One does not feel in reading it that he is being patronized from the footstool of a German professor's chair. At the same time there is the fruit of the familiarity with the more clearly conceived and precisely defined view of Philosophy which Germany has attained. Many a man reared in the older method of the presentation of philosophical themes common in the United States has found it hard to find his way amid the newer, non-indigenous, and better forms of presentation which have marked the last decade. To such this book should be of great service. Moreover, the author has kept his purpose steadily before him. He has not attempted to give a sketch of the History of Philosophy or to present a system of his own. He has simply tried to present the goal that has been before philosophy in its several divisions, and the chief ways in which that goal has been striven towards, with just enough of historical and concrete personal reference to avoid aridity and bald schematization. Many an instructor in philosophy will find himself saved much tedious deliverance of "line upon line" by having the book accessible to students. The work is really an introduction to philosophy, while many works bearing the name might better be called conclusions to philosophy. The value of the book is much heightened by a good index. Professor Hibben is to be congratulated upon having set before himself a task worth doing and for having brought it to such a successful termination. (Scribners, pp. viii, 203. \$1.)

Mr. Warren R. Perce, in *Genesis and Modern Science*, proposes a new theory for the reconciliation of the results of modern geology and astronomy with the first chapter of the Bible. He desires to demonstrate the literal accuracy of the statement that the world was made in six days. He defines a day as "one alternation of darkness and light," and he proceeds to show that the condition of the earth was such in the earliest times that the day was extended for thousands, if not millions of years. The transition from one day to the next was made by a shifting of the center of gravity of the earth, itself caused by the crumpling of the crust and the formation of continents. For example, the third day was ushered in by a change which brought the north pole into a position where it pointed directly at the sun; accordingly, there was perpetual day in the northern hemisphere and perpetual night in the southern, until a new shift of the center of gravity lifted the pole more nearly into its present position. The first three days were each ages long, the fourth day and each later was of twenty-four hours only, and here is where the theory limps, but the creation of man, and so the end of the sixth day is thrown back into what we call geologic time, "as far back as the beginning of the Triassic period." The Deluge is put at the beginning of the Tertiary age, in connection with the Glacial period. This involves, of course, a radical restatement of Biblical chronology and provides room for the wildest theory of the antiquity of man. The theory of the book is certainly very ingenious; it is supported by many plausible arguments; and buttressed by copious quotations from eminent geologists. It explains some difficulties, and while it creates some new ones, it is worthy of more than a passing attention.

Mr. Perce has written in a desire to enforce the law of the Sabbath by showing the literal truth of its sanction, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." (Pott, pp. 362. \$1.50.)

Rev. Charles R. Brown, pastor of the First Congregational Church of Oakland, Cal., has gathered into the volume, *Two Parables*, four sermons on the parable of the Good Samaritan and six on that of the Prodigal Son. He has not attempted a systematic exposition, but aims to set forth the main teachings of the parables. This he has done in a fresh and earnest way, and with constant regard to application to present conditions of life. The book will prove suggestive to many who think themselves already familiar with these passages. (Revell, pp. 250. \$1.25.)

The Colportage Library is one of Mr. Moody's enterprises for extending the gospel. Two numbers before us represent the general character of the series. One is a volume of evangelistic sermons, incisive and full of illustrations, by J. Wilbur Chapman, one of which gives its title of the book, *And Peter*. The other is a collection of anecdotes of religious import, and is entitled *Point and Purpose in Story and Saying*. The typographical form is excellent, and the price very low. Evidence of the value of the series is abundant. (Bible Institute Colportage Association, pp. 120, 128. 15 cts. each.)

Lights and Shadows of American Life, by Rev. A. C. Dixon, D.D., consist of short sermons on practical themes, such as Our Homes, Our Boys and Girls, Our Amusements, Our Sabbath, Our Bible, Our Dangers, Our Women, etc. The title of the book is somewhat ambitious for the contents. The discourses are plain and simple, not particularly fresh or profound—but bright and helpful. They are conservative in tone, not sensational in treatment. The book in places shows lack of reading of the best authorities, and some of the facts from which weighty inferences are drawn come from insufficient data; but the discussion is enriched from experience, and warmed by stories from familiar life. The warnings and suggestions of the book are healthy and practical. (Revell, pp. 197. \$1.)

The movement toward the use of hymnals of high editorial merit goes steadily forward. The latest work of this class is *Sursum Corda*, which appears as the authorized hymnal of the Baptist denomination, replacing the Baptist Hymnal of 1883. The editors are Prof. E. H. Johnson, of Crozer Theological Seminary, and Rev. E. E. Ayres, now of Baltimore, who is most pleasantly remembered in Hartford. They have wrought out, evidently with workmanlike conscientiousness, a collection of about 850 hymns and about 990 tunes which presents the features of choice material, skillful arrangement, suitable annotation and finished typography, which have become standard in this country during the past few years.

The criticism of such a book is of necessity a matter of details. That the reviewer should fully approve of the editors' action in all particulars

is impossible, simply because he cannot share the exact sense of the need which the latter sought to supply and of the limitations of usage by which they were restrained. He may, however, note certain statistical facts that indicate the tendencies of thought and taste that the book exemplifies. For example, as might be expected, we have here an unusual number of hymns by Baptist writers—about 75 hymns by about 40 different poets—the total being about twice that found in similar non-Baptist books. The number of American hymns is about 140, which is a somewhat notable proportion. From the period before 1800, that is, from before the rise of the modern English school of hymnody or the beginning of American writing, about 215 hymns of English origin are taken. From Latin, German, and other foreign sources about 100 hymns are included. On the whole these proportions of hymnodic material are about the same as are found in recent hymnals of the best class, though the admirer of the more intense Anglican style, with its ritualistic flavor, may perhaps miss some favorites.

Musically, the book is highly eclectic. On the whole it is overloaded, though the reason for multiplying tunes is obvious. We are in a transition period, and there is a need to offer both the old and the new, both the mediocre and the fine. No little skill is shown in this case in intermingling with the traditional melodies of many of our churches the far richer and more enduring products of the recent interest in artistic tune-writing. The brief comments on composers in the index are often noticeably acute, and they indicate a wholesome breadth and justice. The American tunes included number about 150, chiefly of the old school, or in the lighter, popular vein of Bradbury, Doane and the like. The selections from the modern English school are made with much discrimination and taste.

The adaptation of hymns and tunes to each other is careful and on the whole has a freshness and originality that are pleasing. By offering a choice of tunes in many cases the editors have avoided the appearance of dogmatism, and have provided for a gradual change in usage.

It is impossible to avoid blunders in a work of this magnitude. Considering how high is its general standard of accuracy, we are puzzled by slips like the following: The sixth line of the tune "Fatherhood," No. 598, has a false tenor (though rightly given in three other cases). The Index of Authors has "Schaaf" for "Schaff," makes Dr. Woodford "Bishop of Eli," and calls Ray Palmer a "Presbyterian"! In this Index, also, there is a confusing vibration between "Church of England" and "Anglican," and between "Congregationalist" and "Independent." We believe that all such indexes should group together all the "Anonymous" items, including those marked "Latin," "German," and those attributed to books only, and that a clear distinction should be made between translations and original hymns. The same remarks apply to the Index of Composers.

It remains to note that the Preface urges unison singing strongly, though without recognizing sufficiently the impossibility of bass voices scaling the heights of many of the melodies in the pages following. (Am. Baptist Pub. Soc., pp. 654. \$1.50.)

Alumni News.

The Librarian is anxious to secure any Catalogues of the Seminary before 1878-9. Any Alumni having such will confer a favor by sending them to him.

Items regarding the Alumni and newspaper accounts of installation services or any special occasions, programs, printed sermons, etc., are carefully filed in the Library, and the Alumni are exhorted to send such to the Librarian.

A VISIT TO EYUK AND BOGHAZ KEOY.

Fine spring weather and fine Turkish courtesy from officials, local beys and villagers supplied the outward conveniences for the interesting visit named above, and made by three young Americans of the Marsovan Missionary Circle last March. The first night was spent at Chorum, near the junction of the ancient provinces of Pontus, Galatia, and Cappadocia, and the first chapter of First Peter furnished suitable devotional reading that evening.

The next day, an hour before reaching Eyuk, we came to Kaleh Hissar, Castle Wall, a double peak rising 500 to 600 feet above the plain, with a village of Circassian refugees from Russia at its foot. The peak has some of the crumbling masonry so common in Turkey, but at the summit we found something different. On the topmost of four steps, cut in the rock, once sat an idol, or a human figure nearly life-sized, the feet resting on the third step and cut from the same stone that formed the step. The feet are broken off at the ankles now, and the rest of the figure is gone. The toes of the shoes are round, not sharp-pointed or up-turned according to the usual Hittite custom, but the Hittites did not carve all their shoes with sharp up-turned points, and the conclusion seems natural that Kaleh Hissar also was a Hittite shrine in the times of the Old Testament.

Eyuk is built upon a low level mound, in which the villagers say strange stones are sometimes found when they dig for the foundations of dwellings. At one corner of the town the stones remain exposed that once formed a temple, wonderful not for its size, but for its age and the peculiar character of the Hittite sculpture. Of the building nothing worthy of the name is left, save the outline of a room about 25 by 30 feet square. But the entrance is still guarded by two huge basalt stones some twelve feet high, the face of each of which is carved into the form of a

Sphinx, with fillet across the forehead, earrings, necklace, and wing-like attachments from the head to the sides of the body. The resemblance is striking to the pictures that come from Egypt. On the inner wall of the Sphinx at the right as one enters the temple, is a double-headed eagle with a hare in either talon, and a human figure above supported by a foot resting on the double eagle-head. On the left was a similar carving, now almost effaced.

The entrance is approached by a double line of huge stones forming a dromos, which presently turns a sharp angle to the right and left. Two processions approaching the temple are represented on these walls. They are a series of human figures cut in bas-relief on the face of the stones about three feet high. They are mostly clad in tunics reaching to the knees with sometimes a loose cloak draped from the shoulders to the feet, skull-caps with a horn reminding one of the Egyptian uraeus in front, shoes (usually) up-turned at the point, and have large noses and large earrings. One figure has no cap, but hair tied in a queue. In one case a priest seems to be ministering before an altar; another priest is dragging a ram by the horn, with three more rams in the field behind and above; another pours a libation upon the foot of a seated goddess. One figure is playing a guitar, another blowing a horn, several have each a lituus, a musical instrument, depending from the hand. Two blocks exhibit bulls, and there are two lions, the most characteristic animal of Hittite sculpture. The whole scene seems to be religious, not political, and is attributed by Professor Sayce to the thirteenth century before Christ.

Eyuk and Boghaz Keoy are five hours apart, and the latter was evidently a great capital. It is suggested that it was the cool summer abode of "kings of the Hittites," who were natives of this region, but operated in Syria or elsewhere in winter. The space enclosed by walls is over a mile long by a half mile broad, and contains remnants of three castles and three palaces, two of the latter being unnoticed by our books. From the top of the wall to what was the bottom of the moat in places exceeds 150 feet in a straight line. These walls were built without mortar, the great rampart of earth being topped by a double-faced wall of large cut stones, the space between being packed with rubble. The outer upper edge of each cut stone has a little turned-up ledge, which prevents the stone laid upon it from slipping. The outer slope of the walls is in some places paved with flat stones, which both held the earth, and would place invaders at the mercy of defenders. The principal palace was of the form of an Oriental inn, with a series of rooms about a large central court.

Near by is an overturned chair or throne mounted upon and between two lions.

Boghaz Keoy has but one inscription, Nishan Tash, a lettered stone face six feet by eighteen in size, but, sad to say, this is defaced beyond decipherment. We were fortunate, however, in each securing a small cuneiform brick, and a few seals that may be Hittite. Our books made no mention of one of the spots we found most interesting. This is an abrupt rock called School Rock, two slopes of which have been hewn into the shape of bowling floors. The larger about 18 by 30 feet, and as nearly semi-circular as the configuration of the rock permits, forms quite an auditorium. The rock faces are cut down eight feet, and decorated with striated lines, and the floor is a series of low broad tiers or stairs. At the focal point the rock has been drilled with several holes, where the platform of players or the bench of a judge might easily have been constructed. The whole is a rough but distinct sketch of a Greek theater, and the query at once arose, Have we not here a copy of the original of that famous structure — the Greek theater? If the Hittites of Cappadocia could make sphinxes like those of Egypt, and correspond in cuneiform character with Assyrians, how natural for them to pass on to the Greeks anything worth while of their own. Here is a small, rough theater; why not the model to the Greeks? The suggestion is made for what it may be worth.

The most important sculptures at Boghaz Keoy are those of Yasili Kaya, two miles from the ancient town. Here again the design is devotional, not military. The larger of two rock-galleries contains on its sides a double procession meeting in the middle. The figures are like those at Eyuk, but more in number and of greater variety. The skull-cap gives place to high conical caps, the peak sometimes drawn forward, in the "Phrygian" style. Lions, tigers, and double-headed eagles support various human forms. Others stand upon mountain summits, or on the heads of men. At the head of the two processions, which contain more than three score figures, a priest and a priestess of gigantic size meet each other with peculiar symbols in their hands. Would that the key to all this were known to us; that we understood what were the thoughts in the minds of the men who carved these images in the rocks long before the time of our Lord! The Hittites faded from history 700 B. C.

Many places in the region were described to us as having "idols and writings" or "lions and dogs," etc., some that we were able to examine yielding nothing interesting. One place, however, the village of Eski Yapar, one hour's journey west of Alaja, deserves special mention. It is built like Eyuk on a flat

mound in an open plain, and discovers peculiar stones to the inhabitants when they dig. Here we found several Greek inscriptions on stones used as tombstones perhaps a thousand years ago. A round column proved to be an inverted Roman milestone with the name Caesar and the number IX plainly to be read. Apparently, it was a milestone of Antoninus Pius, well-nigh two thousand years old, set up to guide travelers on roads long since lost. Then the youngest and sharpest eyes in our party discovered in a red sandstone rock built into the corner of a house another figure of a lion. This one had lost his head, and, being set up on his tail, occupied an awkward and uncomfortable position for so noble a beast and so valuable an archæological specimen. For what can it be but another Hittite lion made and left more than three thousand years ago?

That little Turkish village with its relics of three other mighty peoples, a thousand years apart, with Doric and Ionic capitals in the near vicinity, is an example of what is waiting for the spade of the explorer and the genius of the archæologist in the soil of Asia Minor.

G. E. WHITE, '87.

Azel W. Hazen, '68, and F. W. Greene, '85, are among the organizers of the Boys' Brigade, which has been formed in Middletown, Conn., under the auspices of the Y. M. C. A.

The Davenport Church, New Haven, Conn., gave their former pastor, I. C. Meserve, '69, now of London, a cordial welcome on Sept. 25, and had the pleasure of hearing him again from his old pulpit.

Henry A. Ottman, '69, has accepted a call to Chenango Forks, N. Y.

Franke A. Warfield, '70, was installed, Sept. 14, over the First Church of Lowell, Mass. The Nebraska Congregational News speaks most warmly of an address which he delivered at the last commencement of Chadron Academy on "The Art of Living." Mr. Warfield was also commencement orator at Gates College and received the degree of D.D. from that institution.

The Church in Union, Maine, has recently invited Henry M. Perkins, '72, to its pastorate and he has already begun work there.

Fred. H. Allen, '73, was one of the summer supplies at Plymouth Church, Minneapolis, Minn.

F. Barrows Makepeace, '73, for ten years pastor of the North Church, Springfield, Mass., has resigned. No communion season passed by during his pastorates in Andover and Springfield without his receiving one or more additions to the church.

Lewis W. Hicks, '74, gave one of the addresses at the Centennial Celebration, on Oct. 2, of the Church in Wellesley, Mass., of which he was formerly the pastor.

The annual meeting of the Church of the Covenant, Worcester, Mass., of which John E. Hurlbut, '74, is pastor, showed this East Side church to be holding its ground against the great odds with which it has to contend.

Frederick H. Wales, '75, after a season of treatment in a San Francisco hospital and of subsequent convalescence, has resumed work in Black Diamond, California, in apparent health.

Prof. C. S. Beardslee, '79, received the degree of D.D. from Berea College at its last commencement.

Henry H. Kelsey, '79, chaplain of the First Connecticut Regiment, on his return from the South, gave his people some interesting impressions which he had received from life among the soldiers of our volunteer army.

The following extract from a letter of C. S. Saunders, '79, of Aintab, Turkey, to President Hartranft, presents a phase of missionary interest and endeavor to which attention is seldom called: "I little thought in the Seminary when you lectured about the Arian controversy that my life was to be spent so near the centers where so many of the heroes of those times used to live. An afternoon's ride from my home easily brings one to Doliché, where Eusebius of Samosata was killed. Samosata, Oorfa, Chyrrus, Antioch, are within my diocese as well as the edge of the pillar saint's district. You told us an edition of Ephraem the Syrian was a great desideratum. His haunts are very familiar to me now, as far as they can be known. I only speak of this to mention one thing, — since I have, through contact with some of these places, had my interest in church history so much quickened, I am sorry that I did not spend more of the time I spent in reading about missions, in grounding myself better in Church History. In one point I think I can understand those old heroes pretty well now. Long experience in the Orient and with Orientals makes one realize what they had to contend with, and this, in turn, helps us to recognize them in their real greatness. Theodoret is my great favorite, and I count it of my very special privileges that I am permitted to be, so to speak, missionary bishop within his diocese. Yet I was out here for years without knowing that Theodoret's diocese was so near us. None of our pastors or preachers knew it either. We hoped to raise considerable interest in the church history of our regions among our preachers, but we cannot get together now."

Frank E. Jenkins, '81, was dismissed, Sept. 6, from his pastorate in Palmer, Mass., and has taken up his work as pastor of Central Church, Atlanta, Ga.

George W. Andrews, '82, has just completed 15 years of service with the Church in Dalton, Mass. At the late meeting of the Massachusetts Sunday-school Association, at Worcester, Mr. Andrews gave an address on "Bible Teaching Explained."

At the annual meeting of the incorporators of Fargo College, held in June, Herman P. Fisher, '83, was elected a member of the Board of Trustees for a second term of three years.

Frederick A. Holden, '83, is making a special effort to reach the men of his new field in Morris, Conn. He recently gave them a reception and entertained them with a stereopticon and refreshments.

The Sunday-school of the Church in Enfield, Mass., of which George H. Hubbard, '84, is pastor, has pledged \$100 to Whitman College.

The annual reports of the Church in Berkeley, Cal., of which Rev. George B. Hatch, '85, is the pastor, show a substantial increase in membership and a generally prosperous condition.

The Congregational Church at Thompson, Conn., publishes a tasteful and interesting paper, of which George H. Cummings, '86, is the leading editor.

Fred. T. Rouse, '86, spent two months of the summer touring through the British Isles on his wheel.

Charles H. Smith, '87, of Plymouth, Conn., continues to furnish the Religious Herald with notes on the current Sunday-school lessons.

Prof. Williston Walker, '87, delivered an address, June 27, at the Centennial Anniversary of the Ordination of Rev. Dr. Thomas Snell in North Brookfield, Mass. Dr. Walker is to give an address on Congregationalism before the annual meeting of the Connecticut Conference, in Danbury, Nov. 16.

John W. Whitaker, '87, has accepted a call to the pastorate of the First Congregational Church of Savannah, Ga.

During the three-years pastorate of Edwin N. Hardy, '90, of the Bethany Church, Quincy, Mass., 83 persons have united with the church. Of this number about 40 per cent. are men.

On Sept. 25, Herbert K. Job, '91, preached a historical discourse at the celebration of the 150th anniversary of the founding of his church in North Middleboro, Mass.

Austin Hazen, '93, of Thomaston, Conn., gave an address, July 4, before the Daughters of the Revolution, on the War and the beneficent results of it.

Frank S. Brewer, '94, was installed, Sept. 22, over the Church in New Hartford, Conn.

Miss A. J. Forehand, '95, has entered upon her duties as principal of the School of Domestic Science and Christian Work, Boston, Mass., which has been established under the auspices of the Boston Y. W. C. A.

Giles F. Goodenough, '96, of Ellsworth, Me., was married in July to Miss J. M. Beckwith, of Nepaug, Conn.

The face of John E. Merrill, '96, appears in a late issue of the Congregationalist among the faces of others who have lately gone to mission fields. Mr. Merrill, who has been studying two years in Germany on the John S. Wells Fellowship, has gone directly to Central Turkey College, at Aintab, to be the president's assistant.

Edwin W. Bishop, '97, who has been studying a year in Germany on the William Thompson fellowship, has accepted a call to the Church in Stafford Springs, Conn., and has begun his labors there.

The Nebraska Congregational News devotes a page of its July issue to Chadron Academy, of which Winfred C. Rhoades, '97, has just been re-elected principal after a year of successful service in the same position. The field to which this academy furnishes the sole opportunities for higher education covers an area of 28,000 square miles. In this vast territory there are large numbers of young people who would be obliged to forego the advantages of a thorough education but for this deserving institution, which, during the nine years of its existence, has sent out many a young person well equipped for positions of trust and responsibility, to leave that new country with the powerful leaven of Christian knowledge. A booklet, containing an address to the young people of Northwestern Nebraska and Wyoming and giving the course of study to be pursued in the academy and other matters of interest, shows that the school is in safe and able hands, and that it is worthy of the sympathy and aid for which it must appeal in this, the formative, period of its existence. It is doubtful, indeed, whether any institution of like character is more worthy of the support of those who have means to bestow upon such aids to the true prosperity of our nation.

Harry A. Beadle, '98, is pursuing a course of study in Bowdoin College.

John R. Boardman, '98, is pastor of the Church at Hallowell, Maine.

William W. Bolt, '98, was ordained, Sept. 28, in Roseville, Ill., and has begun his labors as pastor of the Church in that place.

Charles A. Brand, '98, was ordained and installed over the Church in Huron, S. D., Aug. 30.

Jesse Buswell, '98, is pastor of the Church at Kingfisher, Okla.

Edward W. Capen, '98, is studying sociology on the William Thompson fellowship in Columbia University.

Miss Mary O. Caskey, '98, will teach at Mt. Holyoke College early the coming year. She is at present teaching in Morristown, N. J.

Vernon H. Deming, '98, was ordained in Weathersfield, Vt., on July 26, where he is engaged as pastor of the Congregational Church. His ordination sermon was preached by Ozora S. Davis, '94. On Sept. 6 Mr. Deming was married in the Chapel of Hosmer Hall, by Prof. Jacobus, to Miss Nina L. Roberts, of Hartford.

George W. Fiske, '98, has accepted a call to the Church in Huntington, Mass., and has begun his labors there.

John A. Hawley, '98, was installed over the Church in West Avon, Conn., Sept. 14. The sermon was preached by Prof. Jacobus.

Samuel S. Heghinian, '98, has enlisted in the Third Regiment.

William C. Prentiss, '98, was ordained in Poquonock, Conn., July 8, where he has entered upon his labors as pastor.

Charles P. Redfield, '98, has been engaged to supply the Church in Winter Park, Fla., for three months.

Lydia E. Sanderson, '98, is the assistant professor of "Biblical History, Literature and Interpretation" in Wellesley College.

On Sept. 27, Henry P. Schaufler, '98, was ordained and installed as pastor of the Church in Berlin, Conn.

J. Spencer Voorhees, the "honorary member of the Class of '98," was appointed chaplain of the Third Regiment, Connecticut Volunteers, in the early summer, and has since been with the command at Niantic and Camp Meade, Pa. He is now sick with typhoid fever at his mother's home in Rocky Hill, N. J. It is hoped, however, that he will be able to go with his regiment to Cuba.

Hartford Seminary was well represented at the recent meeting of the American Board at Grand Rapids. Besides President Hartranft, who made an address on the Home Department, L. H. Hallock, '66, and C. S. Mills, '85, made addresses. The following missionary graduates were also heard: S. C. Pixley, '55; L. S. Crawford, '79; E. G. White, '87; G. P. Knapp, '90, and E. G. Tewksbury, '90.

Seminary Annals.

OPENING OF THE SIXTY-FIFTH YEAR.

The change in the Calendar instituted this year brought the opening exercises upon Wednesday evening, September 27th. The custom of the last few years was slightly changed. Instead of the general reception at the close of the opening address by the President, the reception was postponed until Friday evening, September 30th, and was given by the Faculty to the members of the Seminary, the Trustees, and the Ladies' Advisory Committee. It provided an exceedingly pleasant way of promoting the mutual acquaintance of those most closely related to the institution. The exercises of Wednesday evening were conducted by President Hartranft. The Scripture for the evening was read from Paul's Epistle to the Philippians, ii. 1-11, and iii. 7-16. The address of the evening on the theme, "Theology and Modern Thought," was, in substance, as follows:

No Scripture presents more comprehensively the essentials of belief, the standard of Christian practice, and the fundamentals of Theology than the passage read. Here we have given the great truths of the Kingdom of Christ. They are presented not simply as ideas but as facts in a historical process. Observe the progress. There is the divine kenosis, the incarnation, the adjustment of his humiliation to the extremes of human life, and the resurrection. These are presented as the essential prerequisites of the founding of the Kingdom of Christ in the world. These are to be esteemed not simply as facts but there should be the recognition of the value of these facts as divine ideas. They are not simply presented to man as a series of events in the divine activity, but from the beginning to the resurrection they indicate the symmorphosis — the likeness in form — between us and him. The resurrection thus becomes a cardinal fact and a fundamental idea for Christianity. These facts are the certification in history of the divine ideas. Not simply thus, but they are patterns for us. We are to live them over again. This is defined as the knowledge of Christ. It is a knowledge of him both of the mind and of the heart, and likewise controlling the will. Dogma and life are married indissolubly in Christ and thus for the Christian. This divine process is given as that which the Christian should imitate. It is better, therefore, to conform your experience to your theology than to construct your theology out of your experience.

There has been a strong and rapid revival in Theology within the last quarter of a century. The causes that led to its prolonged obscuration are to be found in the long Strife for Freedom of investigation and instruction within the schools of higher learning, tending toward the discarding of all that had been most potent in the past. In the immobility of Dogmatic Confessionalism, leaving behind it only the dead ashes of knowledge. In the arid Rationalism which sprung from it, leading to the bitter antagonism to all supernatural. In the Positivism, which it is not at all surprising could call the theological the primitive mood of thought from which man must move through the philosophical to the scientific and final stage. In the growth of Natural Science, whose chief effect has appeared in the abridgment through Evolution of the sphere of the supernatural. In the state of mind of Pietism and Evangelicalism, which, depending largely on formal exercises, opposed itself to Theology. In the historical and literary enthusiasms of modern Humanism, which, in its turn, helped to bring Theology low.

The fact of the revival of Theology is seen in the multitude of religious newspapers, numbering several thousands, in the publication of about three hundred religious periodicals, in the annual appearance from the press of from five to six thousand books on religious themes. This volume of literature, with whatever weaknesses it may display, indicates the many voices that are seeking to be heard on the theme. Note, too, the myriad organizations within the Church called into being for the prosecution of forms of distinctively church work, or for investigating and discussing, through societies or conferences, religious problems. These call together at times audiences reminding one of the mediæval audiences assembled in the open air of heaven. This revival manifests itself also in the universities and colleges by the appointing of special instructors in the Bible, by the organization of classes for Biblical study, by the steady increase within these institutions of those professing Christ. It shows itself in the enlargement of the Theological Seminaries, which have been far outstripped by the other schools for special study. It manifests itself in the wide diffusion of interest throughout wide areas of thought so that this interest is one of the conspicuous features of the age.

The causes of this revival are divine causes. The humiliation is due to the Church. Had she adhered to the principle of freedom she would not have suffered the defeat she has endured. The causes of this revival are, first of all, the need of a philosophy. It is absolutely necessary to have a philosophy; but one cannot discuss the nature of reality, one cannot treat of the absolute, one cannot analyze the idea of personality, without coming to the sphere of theology and treating of God. Again there must be an ethics. But good, evil, oughtness, freedom, cannot be discussed apart from God and they lead inevitably to Theology. Ethics and religion cannot be essentially separated, and may be divided only for purposes of analysis. Again the theme of Psychology, so popular and so necessary, comes upon the ideas of spirit and immutability and by them is inevitably led into the sphere of Theology. So, too, natural science, as it pushes on to the question of the origin of

things, as it studies life in its highest and lowest manifestations, as it investigates the fact of mind, as it finds itself face to face with the obligation to give a reason for the cosmic order, and feels itself in the presence of the infinites brought to it by its mathematics and its extensions, — natural science, too, finds that it is carried over into the realm of Theology and is brought to questions about God. So likewise, Sociology, with its consciousness of the unity of the race, with its recognition of the fact of responsibility, of inheritance, of social religion, of reformation. Sociology cannot escape the postulate of God. On History there is laid a burden equally strenuous. Archæology is unearthing the religious ideas of ages gone by. There is the problem of the everlasting Jew with the elements in Judaism of law and prophecy. There is the august figure appearing in the fullness of times, irresolvable without God. Then there is the phenomenon of Christianity. Whenever there is the effort made to resolve this into naturalism the shadow of God is over its laws. The modern science of Pedagogy finds itself led to the presence of Theology in its recognition of the supremacy of spirit. Even modern literature shows this necessity of the idea of God for its own completeness. It appears in Wordsworth, Coleridge, Carlyle, Tennyson, Ruskin, Browning, and Rossetti, and is manifest in the new literary movement in France. The volumes of the world religions, and the number of people dominated by them, ought to show that it is impossible to quench the sense of dependence on the infinite. God as Life and Truth and Love compels this palingenesis of Theology. The Holy Spirit will lead us into all truth.

In view of all these impulses towards a revival of Theology, what do we see to be the tendencies in theology? They are indeed manifold. There is the Syncretistic group and the group philosophical. There appear the groups Symbolical, Christological, Confessional, Evolutional, Experiential, Scriptural. And it is noteworthy that all of these profess to be constructive. All seek to be comprehensive and universal. Some take as their starting point nature as it is found, and would found Theology on it; others, better, try to put Christ into nature. All things confirm and all should be controlled by Theology. This thought manifests itself in an enlarged Encyclopædia, in the expanded Seminary with its recognition of the need of specializing for the prosecution of all phases of study. It appears naturally that in this new light views as to the Kingdom of Heaven and of the Church are changed. Even the state itself is conceived as the custodian and promulgator of ethics. Must there not result the elevation and expansion of the ministry? Not a narrowed priesthood, but an enlarged ministry, who have on them the seal of God and the unction of the Holy Ghost, who live and walk in the spirit of the great kenosis and symbolism of Christ.

Students of the Seminary, into these movements you enter and to them you ought to contribute. You cannot separate your stream from the waters moving to the everlasting sea. During our vacation the nation has grown and adds volume to the appeal. May not Theology take a new impulse in the interests of liberty and righteousness and truth so that religion may be more potent and those that have religion

in their hearts may dominate our national life ? May there be the impulse within you toward positive constructive thought.

You who newly become members of the Seminary, you come into partnership with a goodly fellowship, you enter upon a precious heritage, you join an honored succession. You come to search for realities that shall be vitalities to each one. There will, to many of you, be a process of disillusioning. Ideals once thought to be within the grasp may prove unattainable. Through such periods pass manfully, that within you there may be set a well of water springing up unto everlasting life. You will at times find work that seems humdrum. But remember that the end of work is the beginning of thought. Make all things tributary and responsive to the attainment of your end here. Do not cultivate a spirit that will keep you away from your fellows, nor fail to find companionship in mountain and river. May you feel the pressure of God's infinite on your finite soul and may that pressure never be removed. Count all things as lost for the excellency of the knowledge of Christ Jesus your Lord.

Friday evening, September 30, after tea, the customary informal reception was tendered the new students of the Seminary by the Students' Association. Mr. Sanderson, President of the Association, welcoming them, spoke of the Religious Ideals of the Seminary; Mr. Lombard of the Senior Class of the Intellectual Ideals; and Mr. A. Tre Fethren of the middle class of the Social Characteristics.

The occupations of the students during the summer have been as follows: Of the senior class, Mr. Dunning was acting pastor of the church at Marshfield, Me.; Mr. Lytle remained in Hartford, preaching at Blue Hills and Wilson's Station, and will continue the work at Blue Hills during the year; Mr. Olds preached at Elmwood, and will supply the place during the year; Mr. Sanderson was Corporal in Co. K, 1st Regt. Conn. Vol., at Fort Preble and Camp Alger; Mr. Schmaonian remained in Hartford, engaged in preaching; Mr. Shahbaz was employed near Worcester, Mass.; and Mr. Tre Fethren at Lake Sunapee, N. H.; Mr. Yarrow was pastor of the church at Amherst, Me.; Miss Burroughs was at home tutoring in the classics; Miss Holmes and Messrs. Chase, Lombard, and Gaylord spent the summer at home or with friends.

Of the junior class, Mr. Babasinian was employed in New York city and in Newtown, Conn.; Mr. Ballou was in Providence in the employ of the Providence, Fall River, and Newport S. S. Co.; Mr. Burnham continued his work in connection with the music of the Fourth Church, Hartford; Mr. Curtiss spent two months in Cleveland, O., then took up the work at Blue Hills and Wilson's Station, and will continue to carry on the work at Wilson's Station during the year. Mr. Fulton was in Co. K, 1st Conn. Vol., at Fort Preble and Camp Alger; Mr. Lyman preached at Amherst, Mass.; Mr. Manwell traveled in Europe with friends; Mr. Talmadge was engaged in his regular work as pastor's

assistant in the First Church, Hartford; Mr. Trout preached at Ocean View, Blackwater, and Frankford, Del.; Mr. White was employed at Norfolk, Conn.; Mrs. Miller, Miss Leavitt, Messrs. Abbe, Blackmer, Downs, Fiske, and Hodous spent the summer at their homes or with friends.

President Hartranft attended the meeting of the American Board at Grand Rapids, Mich., where he spoke to Secretary Barton's paper.

The Faculty was more largely represented in Hartford than usual during the summer vacation. Professors Gillett, Jacobus, Merriam, Paton, Perry, and Pratt were in the city more or less continuously, the longest absence being five weeks, while Professors Beardslee and Nourse were at their homes in Windsor and Berlin respectively. President Hartranft spent the vacation at Silver Bay, Lake George, Professor Mitchell was in Saratoga, except during the month when he and Professor Gillett went to the National Congregational Council at Portland, Oregon. Professor Macdonald spent most of the summer on the Maine coast. Professor Walker was, as usual, at Brattleboro, Vt.

The following are among the public appointments of the Faculty during the summer: Professor Beardslee, address before the Christian Endeavor Union at Poquonock, June 22, on "The Message of the Spirit to Christian Workers"; address before the Norfolk County Conference at South Weymouth, Mass., Sept. 27, on "The Present Word of the Spirit to the Churches"; Professor Jacobus, Commencement address before the Christian Association of the Lawrenceville School, Lawrenceville, N. J., June 19, on "Some Misconceptions of Christian Life and Work"; Charge to the Pastor at the ordination and installation of Herman F. Swartz, '95, at Mansfield, Mass., June 27; sermon at the ordination of John A. Hawley, '98, at West Avon, Conn., Sept. 14; sermon at the ordination of Edwin C. Gillette, '97, at Southfield, Mass., Oct. 7; Professor Gillett, paper before the National Congregational Council, July 12, on "High Standards of Ministerial Character"; address before the Sunday-school Teachers' Club of Glastonbury, Conn., Oct. 7, on "Influences Shaping the History of the Kingdom of Judah." Professor Merriam, address at the closing of the School for the Blind, Hartford, June 17; address at the twenty-fifth anniversary of Principal Bancroft, Phillips Academy, Andover, Mass., June 23; Baccalaureate sermon at Norwich University, Vt., June 26; ordaining prayer at the ordinations of William C. Prentiss, '98, at Poquonock, Conn., July 8; Vernon H. Deming, '98, Weathersfield, Vt., July 26; John A. Hawley, West Avon, Conn., Sept. 14; Henry P. Schauffler, Berlin, Conn., Sept. 27. Professor Mitchell represented the Seminary at the National Council, Portland, Ore., and presented the Seminary Statement, July 12. Professor Paton read a paper before the Middlesex Association at Ivoryton, Conn., June 7, on "The Day of Yahweh." Professor Perry gave the Charge to the People at the installation of Rev. F. S. Brewer, '94, at New Hartford, Conn., Sept. 22. Professor Pratt, address before the Teachers' Club of the Asylum Hill Church, Hartford, June 13, on "Sunday-school Hymns"; paper before the Hartford Central Association

at Simsbury, Sept. 26, on "Some Liturgical Contradictions"; Professor Walker, address on the occasion of the Centennial of Dr. Snell's Settlement, North Brookfield, June 27, on "The Church of One Hundred Years Ago."

The June number of the "Biblical World" contained an article by Professor Paton on The Religion of Israel from Josiah to Ezra. Professor Walker has an article in "Progress" for October on Congregationalism. Professor Pratt wrote for the October "Journal of Theology" an extended review of Rietschl's "*Die Aufgabe der Orgel im Gottesdienste*."

ROLL OF STUDENTS

WILLIAM THOMPSON FELLOW

EDWARD WARREN CAPEN, Columbia University, N. Y.
Amherst College, 1894; Hartford Seminary, 1898; Licensed, 1897.

CANDIDATES FOR THE DEGREE OF PH.D.

JOHN LUTHER KILBON, Boston, Mass.
Williams College, 1886; Hartford Seminary, 1889; Ordained, 1889.

OLIVER WILLIAM MEANS, Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

RICHARD WRIGHT, Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

GRADUATE STUDENTS

JOSEPH KERR, Worcester, Ohio.

JOSEPH SELDEN STRONG, Patten, Me.

SENIOR CLASS

GRACE BURROUGHS, Cossackie-on-Hudson, N. Y.
Mt. Holyoke College, 1896.

STANLEY ALEXANDER CHASE, Nashville, Tenn.
Oberlin College, 1896.

MORTON DEXTER DUNNING, Boston, Mass.
Amherst College, 1896; Licensed, 1898.

HOWARD SPILMAN GALT, Shenandoah, Iowa.
University of Chicago, 1896.

JOSEPH HOWARD GAYLORD, Barre, Mass.
Amherst College, 1896.

- ALICE MAY HOLMES, . . . Eastport, Me.
Mt. Holyoke College, 1895.
- FRANK ALANSON LOMBARD, . . . Sutton, Mass.
Amherst College, 1896; Licensed, 1898.
- JAMES ARTHUR LYTLE, . . . Lawrence, Mass.
Williams College, 1896.
- WILLIAM ARNOT MATHER, . . . New York City, N. Y.
Princeton University, 1896; Licensed, 1898.
- CHARLES BURNELL OLDS, . . . Beloit, Wis.
Beloit College, 1896; Licensed, 1898.
- EDWARD FREDERICK SANDERSON, . . . Cleveland, Ohio.
Amherst College, 1896.
- ARSENE BARKEV SCHMAVONIAN, . . . Constantinople, Turkey.
Robert College, 1895; Licensed, 1898.
- BABA NWEYYA SHAHBAZ, . . . Ada Oroomiah, Persia.
Oroomiah College, 1891.
- JESSE FOWLER SMITH, . . . Silver Lane, Conn.
Brown University, 1896; Licensed, 1893.
- EUGENE BYRON TRE FETHREN, . . . Webster, S. D.
Redfield College, 1894; Licensed, 1894.
- PHILIP WALTER YARROW, . . . Fall River, Mass.
16 Princeton University, 1896.

MIDDLE CLASS

- HARRY ALLEN GRANT ABBE, . . . West Hartford, Conn.
Yale University, 1892.
- VAHAN SIMEON BABASINIAN, . . . Samsoun, Turkey.
Anatolia College, 1895.
- WILLIAM JOHN BALLOU, . . . Wallingford, Vt.
Brown University, 1897.
- ALFRED HAVILAND BIRCH, . . . Amsterdam, N. Y.
Union College, 1897; Licensed, 1897.
- WALTER RAYMOND BLACKMER, . . . Belchertown, Mass.
Amherst College, 1897.
- EDMUND ALDEN BURNHAM, . . . St. Louis, Mo.
Amherst College, 1894.
- STEPHEN GEORGE BUTCHER, . . . New Britain, Conn.
Beloit College, 1895; Licensed, 1897.
- PAYSON LEWIS CURTISS, . . . Charlestown, Ohio.
Oberlin College, 1896.
- CHARLES ALBERT DOWNS, . . . Jamesport, N. Y.
Oberlin College, 1897.
- PAUL DEAN FAIRCHILD, . . . New York, N. Y.
Oberlin College.
- SAMUEL ASA FISKE, . . . Shelburne, Mass.
Amherst College, 1897.

- ALBERT COOLEY FULTON, . . . Elmira, N. Y.
Princeton University, 1897.
- ALBERT SCOTT HAWKES, . . . Salt Lake City, Utah.
Oberlin College, 1893; Licensed, 1895.
- LEWIS HODOUS, . . . Cleveland, Ohio.
Western Reserve University, 1897.
- EDITH WILSON LEAVITT, . . . Melrose, Mass.
Mt. Holyoke College, 1897.
- FREDERICK BURNHAM LYMAN, . . . Watertown, Mass.
Amherst College, 1897.
- AUGUSTINE PARKER MANWELL, . . . Lynn, Mass.
Amherst College, 1897.
- JOHN LAW MARSHALL, JR., . . . Lincoln, Neb.
University of Nebraska, 1893.
- KATHERINE ANN MILLER, . . . Russellville, Tenn.
Mary Sharpe College, 1871.
- ELLIOTT FORD TALMADGE, . . . Hartford, Conn.
Oberlin College.
- JOHN MOORE TROUT, M.A., . . . Bridgeville, Del.
Princeton University, 1896.
- CHARLES ERNEST WHITE, . . . Bellows Falls, Vt.
22 Brown University, 1897.

JUNIOR CLASS

- MARDIROS H. ANANIKIAN, . . . Sivas, Turkey.
Central Turkey College, 1897.
- LEON HUDSON AUSTIN, . . . Coventry, Conn.
Amherst College, 1898.
- HERBERT AUSTIN BARKER, . . . Three Rivers, Mass.
Amherst College, 1897.
- JOHN MARTIN BIELER, . . . South Walpole, Mass.
Williams College, 1898.
- CLARA MAY CLARK, . . . Northampton, Mass.
Smith College, 1884.
- MALCOLM DANA, . . . Northfield, Minn.
Carleton College, 1898.
- CHARLES HENRY DAVIS, . . . Ware, Mass.
Williams College, 1898.
- HERBERT CHANDLER IDE, . . . Webster, Mass.
Amherst College, 1898.
- HINES EUGENE KING, . . . Cleveland, Ohio.
Fisk University, 1892.
- BURTON EVERETT MARSH, . . . Montague, Mass.
Amherst College, 1898.
- CHARLES WOLCOTT MERRIAM, . . . Springfield, Mass.
Amherst College, 1898.

FRANK B. MEYER,	Cleveland, Ohio.
	Western Reserve University, 1898.
HEDLEY PHILIP PATEY,	Waltham, Mass.
	Dartmouth College, 1898.
EDWARD HUNTINGTON SMITH,	Norwich, Conn.
	Amherst College, 1898.
EVERARD WALKER SNOW,	Washington, D. C.
	Dartmouth College, 1898.
CHARLES MINER STEARNS,	Hartford, Conn.
	Johns Hopkins University, 1898.
CAROLINE CLARKE STEVENS,	Cincinnati, Ohio.
	Mt. Holyoke College, 1898.
FREDERICK D. THAYER,	Enfield, Mass.
	Amherst College, 1897.
MARY LOOMIS WILLIAMS,	Burnside, Conn.
	Wellesley College, 1897.
EDWARD STRONG WORCESTER,	Burlington, Vt.
20	Princeton University, 1896.

STUDENTS SPECIALIZING

WILLIAM CUSHMAN HAWKS,	Hartford, Conn.
	Amherst College, 1885.

SUMMARY

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Graduate Students,	2
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Middle Class,	22
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	65

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. Frank Alanson Lombard.

The talks of the professors at the morning chapel exercises are so often referred to with appreciation by students and graduates that, at our solicitation, Professor Merriam has permitted the publication of the sketch, which appears on another page, of one of the talks he gave last term. It is an interesting study in a very fruitful field.

Possibly, the excitement incident to the Spanish war and the discussion of the treaty of peace with Spain has so far subsided that the thoughts of the Christians of the United States can again turn to the sorrows of the Armenians and the needs and opportunities which exist there at the present time. War, we have renewedly appreciated, has its horrors that are unavoidable. But when to war there has been added butchery, and to butchery robbery, and to robbery starvation, and to starvation persecution, we get a remote realization of the miseries of Armenia. We sorrow, and rightly, over a home, here and there in our midst, left desolate by the Mauser bullet. But in that relatively small country of our fellow Christians, fifty thousand homeless children are appealing for our sympathy and assistance. Certainly, the work of the Armenian Relief Committee, of which Justice Brewer of the United States Supreme Court is president, has a strong basis for appeal to our sympathies on purely humanitarian grounds. But the needs of these orphans open a marvel-

ous opportunity for religious missionary work. Imagine what it would mean for the progress of Christian godliness and Christian civilization if every one of these fifty thousand homeless ones were, by the co-operant effort of the Protestant nations brought under the influence of the Gospel of Christ throughout the plastic years of childhood. Up to the present time the united effort of all nations have provided temporary care for less than one-tenth of this number. Surely, it is hard to conceive of a place where twenty-five dollars would accomplish more than in keeping one of these orphans for one year in the charge of our American missionaries.

It is worth while to call attention to the fact that the attendance of students who are pursuing the regular three-years course in the seven Congregational seminaries is smaller this year than at any time since the year 1884-85. It is noteworthy that fifteen years ago there was a marked increase in the attendance on the seminaries, and that this continued pretty constantly until the year 1893-94. There was then a sharp falling off, and there followed an almost constant decline to the present time. The question naturally rises, What is the bearing of these facts on the relation of regular to special courses in the seminaries? When we examine the attendance of special students, including those in the Slavic, Scandinavian, and similar departments in Chicago and Oberlin, it is striking to note that almost precisely the same phenomena appear. There is a very rapid rise in the number availing themselves of such courses, so that while in 1884-85 the proportion of special students to the whole number was only about one-tenth, in 1891-92, which marks the upper limit of the attendance of specials, the proportion of special students was very nearly two-fifths of the whole number in the seminaries. Since 1891-92 there has been an almost unvarying diminution from year to year in the number of special students. While the decline has not reached such a relatively low point as is the case with the regular students, it is nevertheless true that there are fewer special students to-day than there were eleven years ago. It is, of course, dangerous to generalize from statistics when the totals are so small that local influences may produce such significant results. But one fact is noteworthy,

that the falling off of the attendance in the regular course coincided with the stress of the "hard times." It is also to be remarked that the decline in the attendance of special students began about the same time, though two years earlier. This would seem to indicate that the prosperity of the country has much to do with the attendance on the seminaries. Various other causes might be assigned for the falling off of the number of those pursuing special courses in the seminaries, *e. g.*, the establishment of such schools for workers as exist in Springfield and Chicago; but these fail to account for the close parallel between the variations of attendance on the part of the special and regular students. If the inference be correct that general business prosperity is an influential factor in determining seminary attendance, it would seem that next year ought to show at least some increase in the number of those studying for the ministry.

It is not easy to see how the Oxford Press can justify its publication of an edition of the American Revised Version at this time. The American Revisers, held by their promise to the University Presses, refrained from issuing any edition of the Revised Version, or giving their endorsement to any such, for a period of fourteen years. That time having expired, it was recently announced that the American Committee were about to issue an edition, in which not only the changes suggested in the appendix to the English edition, but also some others approved by the Committee, and endorsed by recent criticism, were to be included. This edition, it was said, would also contain an entirely new set of marginal references. Right upon the heels of this announcement, the substance of it having been unofficially known for some months, came the publication by the Oxford Press of an "American Revised Version, with marginal references," which was supposed by many, from the character of the advertisement, to be the edition promised by the American Revisers. This consisted, however, simply of a substitution in the text of the readings of the American Appendix. We regret that the annals of Bible publication should be marred by such a proceeding, and advise all our readers to wait for the official edition to be issued soon by Thos. Nelson & Sons, on behalf of the survivors of the American Committee.

The appointment by the General Conference of Connecticut, at its late meeting in Danbury, of a "Committee on Pastoral Service," with a view to making it more easy for our pastorless churches to secure ministers, and for our churchless pastors to find openings for service, appears to be a step in the right direction. Composed, as it is, of five members who reside in different parts of the state, and are thus so placed as to be familiar with the churches to which they are willing to give advice, when asked, without remuneration; and containing a representative from each of our two theological seminaries, the committee seems to be in a position to do good service without interfering with the independence of our churches, and without laying any extra burdens upon them or upon the candidates for their pulpits. As the committee say of their work in the circular which they have sent out to the churches: "Its extent and value will depend upon the desire and willingness of the churches and ministers to avail themselves of such aid." It is to be hoped that aid which is proffered in so generous a spirit, and which seems to offer some relief from the embarrassments under which not a few of our churches and ministers are now laboring, will be sought by those who need it; and a way be thus opened for the introduction of a remedy that will not involve the laying of extra burdens upon a committee of over-worked pastors and professors. It is possible that the Congregational Churches of Connecticut are not yet prepared to sustain a ministerial bureau of supply, but it is hard to believe that they will not sometime be willing, either by themselves, or in conjunction with the churches of one or more of our New England States, to put this important business into the hands of a judicious salaried officer, whose business it shall be to give advice to these churches and ministers that should be brought together for service in the building up of the Master's kingdom.

THE KINGDOM OF HEAVEN IN THE GOSPELS:—SPECIAL STUDIES.

II. THE KING, OR CHRIST'S ESTIMATE OF HIMSELF.

SECOND PART.*

V. The period of the early Galilean Ministry.

From the confession of Peter to the emergence from Joseph's tomb the indications of the Saviour's judgment about himself have been pursued. Whatever they were, that was the sum of his Messianic sense during the period when it was, by universal agreement, most outspokenly affirmed. The chief question now recurs. How clearly and how far, if in any measure at all, did this consciousness of his official significance have possession of his mind in the prior periods of his life? And first, was it present during the early Galilean work?

Here is an amazingly busy year — from the second miracle in Cana to the appeal from the woman of Syrophenicia — a year extremely difficult to exhibit, in the interest of this theme, in an intelligible review. The sum of it all may be catalogued quite briefly. But a careful review of the deeds and words and situations which this same brief list contains reveals that we have here all the fullness of the open sea. Here are deeps and shoals, storm and calm, energy and gentleness, mirrorings of the infinite skies, and conformity with the surrounding hills. Here are waves that can sport with a little child or bear a mighty fleet, and a surface that can frown as well as shine, reflect a genial or an angry sky. Not easier than to compass all the reach and strength, all the benignity and wrath of Gennesaret in a single grasp and at a single glance, is the comprehension of the purport and value of this brief year's tribute of the words and deeds and attitudes of the strong and gentle Nazarene.

Let the primary question be firmly kept in mind. What was

*In the first half of this essay, which appeared in the November RECORD, were reviewed those parts of the Gospel describing the periods preceding Christ's baptism, and those following the feeding of the five thousand. The half of the essay here presented covers the periods from the feeding of the five thousand backward to the baptism. The two parts are to be published in a single pamphlet.

Jesus's estimate of himself? Did his posture indicate constant clear-sightedness and consistency and equipoise; or occasional anxiety and perturbation and change? Does the record of this early period present him as a master, or a novice? Did he show timidity and cautious reticence, or bold outspokenness? Did he hesitate and falter in his work, or did he comprehend and administer with a clear and masterly control the Messianic task?

1. No better point of entrance can be chosen for this inquiry than an observation of the throngs. Watch the crowds. When he called the four disciples, as related in the fifth of Luke, the people "pressed upon him" to hear the word, so that he took refuge in Peter's boat, and thence addressed the throngs. The evening of the day that he healed Peter's mother-in-law, "all the city" was assembled before the door. That night, as he retired to the mountain to pray, tidings came to him: "All men seek for thee." On his first tour of Galilee "many crowds" followed him from Galilee, Decapolis, Jerusalem, Judaea, and beyond Jordan. When he healed the paralytic, the throng was too dense to suffer entrance at the door. As he approached Matthew's tax bureau, "all the multitude" was with him. As the time for uttering the sermon on the Mount drew near, "great multitudes from Galilee, and all Judaea, and Jerusalem, and Idumaea, and beyond Jordan, and about Tyre and Sidon" came to him. And a second time he sought the refuge of a boat, lest the throngs "oppress" him. When he journeyed into Nain, "many disciples and a great multitude" went with him. During the second tour of Galilee, the multitude was so urgent that "they could not even eat." Again, in this tour, "myriads assembled" so that they "trod upon one another." The day that he spoke the parables "many crowds" were assembled unto him. As he returned from Gadara, "the multitude" received him, for "all men" were on the lookout for him. As he fared toward the house of Jairus, a "great multitude" followed and "pressed" upon him. In his third circuit of Galilee, it was his vision of the shepherdless "multitudes" about him that preceded and occasioned his commission of the Twelve. And when the Twelve returned, such throngs were coming and going that, again, they had not even time to eat; and he bade them hide in a desert. But

even there the throngs — five thousand and more — anticipated his arrival and made retirement impossible. And, though at evening they were dispersed by the word of his power, they thronged about him again, the following day, on the other side of the sea.

Plainly, throughout this year, he had immense renown. He was in touch with men. He swayed the throngs. They ebbed and flowed about his presence in mighty tides. This is quite as notable in this early period, as in the later stage of his final progress toward the cross. Now, two general questions press for reply. How did he gain such sway over men? And how did he behave among the opportunities thus brought near? Was he sometimes disconcerted, or always self-controlled? Did his popularity seem to ever amaze himself, as something unexpected, unforeseen; something for which he was unprepared, and to which he adjusted himself with but indifferent skill, and with misguided plans? Or did his mustering and management of these awakened throngs yield continual demonstration of a master hand? Did he, through it all, seem to feel and know and assert his full official aim? Or was this, as yet, but dimly in his view?

Here are questions that deserve good heed. None weightier could be proposed. Each honest student will be willing to yield to their insistence his most exhaustive search. And their issue is commanding and distinct. It declines to be diverted or confused.

2. In seeking, now, for the attainment of the right reply, let the following investigations be honestly pursued. Scan the Master's face, and reach after his inner thought, as he appropriates to himself, in the synagogue at Nazareth that prophecy of Isaiah lxi; or, as he summons Peter, with the profound predication, "I will make thee a fisher of men"; or, as he demonstrates in the paralytic his full possession, in his present earthly form, of the heavenly right and power to pardon sin; or, as he strenuously avows imperative bonds to carry his tidings of the kingdom to "other cities"; or, as once and again and again he ranges over Galilee, sending upon the wings of all its winds to the scattered multitudes of men tidings of miraculous deeds and strangely authoritative words; or, as he asserts, with the backing of hon-

ored scripture and an irrefutable mighty work, his lordship of the Sabbath day; or, as he formally selects a collegiate band, to be with him, till he dispatched them to reproduce his teachings and his deeds; or, as he rises to that unparalleled display of dignity, wisdom, authority, and grace, so undeniably evinced in the sublime periods of the Sermon on the Mount; or, as he taught the Jews, in the presence of a pagan's faith, who, through all the ages and in all the earth, were to enter, and who to fail of the kingdom of God; or, as he summons back to earthly life the lifeless youth and maid; or, as he confronts the ages with his estimate of John; or, as he handles, with such marvelous comingling of severity, benignity, composure, and strength, that inscrutable symphony of truth and grace in his words about Capernaum and Tyre, the righteous Father, the acquiescent and incomparable Son, and the lowly avenue to rest; or, as he essays to bind Beelzebub and spoil his house; or, as he fashions from his superior soul those masterpieces of moral and mental strength, the parables, superb for their disclosure of the daring and dimensions of his thought; or, as he instructs the Twelve for their unparalleled career.

3. Here are revelations of our Saviour's very life. They are, every one, rich with promise. They demand attentive observation. Some things stand clear. Here are the outer signals of a deep self-consciousness. As open to the eye as the ensign on a ship are the tokens of a well-planned method of advance. That utterance at Nazareth, with its citation of the burden of most pregnant prophecy, and its assertion of his own personal destination to fully realize its hope, at the opening of this eventful year; and the transcendent authority made manifest in his equipment and appointment of the Twelve to manifoldly reduplicate his work, near its close, declare distinctly his clear and steady vision of the full value of the Messianic person and work. So does the Sermon on the Mount. That discourse betrays no indistinctness of idea or dubiousness of plan. Every tone is robust and clear. From start to finish no sentiment wavers, as though its basis were unsure. It is a proclamation of a King. No dictum in all its compass, though uttered in this early period of his official course, found need at any later day of being changed.

Thus it has always been esteemed. This is a mammoth and ponderous fact, not lightly to be lifted from the scales that indicate the grade of our Saviour's estimate of himself. So with the parables. For sweep and poise and calm assurance of thought, they are peerless. Their horizon includes all the personnel, and all the qualities, and all the habitudes, and all the final issues of all the moral realm. These utterances are all aburst with evidence that their author held within his survey and control the entire program of the Messianic thought.

4. This same surpassing steadiness is manifest in other ways. His grasp of the impalpable wind; his sway over the indomitable sea; his wrestlings with the prince of the demoniac realm; his dealings with the withered hand, the leprous flesh, the palsied limb, the fevered frame; his deportment in the dearth of food and in the presence of death reveal a nature which no demand can exhaust or even surprise. No requisition upon his aid, however sudden or extreme, ever availed to exhaust or overdraw. He was equal to all that could occur, and that without deliberation or any delay.

5. So in the realm of thought. In the debate about forgiveness; in the controversy over the breach of Sabbath rules; in the treatment of the criticisms of John; in the conversation with Simon, the Pharisee; in his facing the charge of confederacy with Beelzebub; in his repartee to the lawyer at the feast; in his reply to the brother, requesting apportionment of goods; in his comments upon Pilate's sacrilege; in his treatment of the cautious hesitancy of would-be followers; and in his discourse about ablutions and fasts, his boldness and promptness and confidence are absolute. He never betrays unpreparedness or haste. His swiftest answers are never recalled. There is an eternal validity in every word.

6. And, let it be well noted; these shining tokens of the Master's inner judgment about himself are no mere incidents. The Sermon on the Mount is no incident of insignificance, because its burden is a side remark. It is the culmination of a wide and well-planned tour of Galilee. Its paragraphs are like massive blocks of granite, quarried from eternal hills, and cemented with an artist's prearrangement and skill into an enduring temple of

truth. The citation of Isaiah lxi is no trivial incident. Nor is the invention of the parable of the tares; nor any demoniac cure; nor the choice of the Twelve; nor his comparative estimate of John; nor his argument by the paralytic; nor any allusion to the outer gnashing of teeth; nor his appeal to the heavy laden; nor his parable about the two debtors; nor the twelfth of Luke; nor his commission of the Twelve. These are no incidental trivialities. The index of infinite deliberation is stamped on every one.

7. When, now, one contemplates the nature and purport of these sayings and deeds, the significance of their instant readiness, their permanent validity, and their manifest mastership become immensely enhanced. His life was prevailingly serious. His thought was constantly pressing into the realm of the most sacred and awful verities. His words were freighted with tremendous weight. This continual combination of comprehensiveness, composure, and supreme decisiveness deserves attention, coming to view, as it does, not alone in the calmness of friendly surroundings, but as well under the sting of some sudden challenge and in the thick of a hostile debate.

8. Weigh, now, the gravity and estimate the sweep of the themes which emerge with such assurance and authority among the teachings of this thronging, early year. They deal with the divine authority and the human pre-requisites for forgiveness of sin; with his interpretation of the Messianic hope; with his assumption of the Messianic task; with his relation to Gentile, as well as Jewish, faith; with his thought and purpose touching the demoniac realm; with his authentication to his work; with his authority over death; with his right to disclose and denounce a moral plague. They are concerned, thus, with his conception of the drift and outlook of the Hebrew past; his attitude of patience or of judgment towards his foes; his message of mercy towards repentant hearts; his utter horror of organized iniquity; his potent sympathy for human ills; his lordship over natural force; his solemn consciousness of a probation, culminating in an ultimate and irreversible award; and his deep prevision of a coming baptism, imminent in his personal life.

Assuredly, here are themes ineffably outreaching and profound. In scope and quality they stand forever unsurpassed.

And in them all, his utterances come forth with all the judge-like dignity of a final word. And they all converge upon the right and final adjustment of God and man to sin, either in the form of vengeance or of grace. These are the two inclusive and impressive magnitudes that always held the Master's eye, and to which he was constantly summoning the eyes of men. The infinite vengeance, and the infinite grace of the sovereign Father — within the cosmic range of these two themes may be traced a perfect outline of all he ever undertook. Herein he gathered up in perfect fullness the burden of prophetic hope. Herein he voiced his final verdict, and dealt his fatal thrust against persistent sin. Herein he reached the acme of redeeming love. Within these all-inclusive curves of Messianic thought he lifted up before all eyes, on many a notable day, an index of his dominion over human pain, and of his sovereignty over the loftiest arrogance of Satanic hate. Herein he ranged an impressive display of the infinite gravity of our present probationary lot. And, finally, he set herein plain tokens of his full discernment of his own impending death.

9. Now let any thoughtful man assemble all that has hitherto been said about the purport and manner of Jesus's life through this early Galilean year. And let the radiance of these plain, well-ordered words about these massive themes be suffered to overspread each landscape where he musters and instructs the crowds. And in that light let the closest student answer whether Jesus understood and undertook a definite task; or whether his thought was vague, his speech equivocal, and his plan confused. One answer only can survive. His deportment among the throngs bore unmistakable evidences of deliberateness and design. His words were instant and precise. He spoke with a supreme finality. He handled the most stupendous themes, and these the precise themes that encompass and engross the sum of Messianic thought. And he always stood and spoke with perfect calmness and self-control. Let these assertions be scrutinized by strictest study of his words and bearing in any one and every one of these encounters. However sudden or severe the shock of friendly or of hostile thought, he always keeps in perfect poise. He is always found in fullest armor, while

also always at perfect ease. Tested by the closest gauge, the harmony and equilibrium of his life are never broken or disturbed. Here is an imposing fact, with weighty bearings upon the hands of any who essay to deny the high and calm consistency of the Saviour's life.

10. Still, many persist to say that, up to the great debate and defection recorded in the sixth of John, Jesus mistook the signs of the times. He imbibed prophetic hopes at his mother's breast. He breathed an atmosphere of Messianic longing through his youth. He was aroused to Messianic effort by the tense severity of the Baptist's words. Through those early periods of his public work he was greeted by eager, pliant throngs, and continually environed by the tender and alert solicitude of appreciative friends. He was prevailingly recipient. He was passive, moved along by impulses that had been gathering in the past. He was wholly explicable as the child of his race, the product of his times. Meanwhile, however, he was failing to fathom and apprehend the uttermost deeps of the Messianic lot. The place and part of sacrifice lay, as yet, beyond his ken. It began to enter deeply within his soul, only about the time that he elicited Peter's confession of the Messianic faith. This demands attention. Have the records of this early Galilean year anything to say about the Saviour's view of sacrifice? Let the following facts reply.

11. This was indeed a year of marvelous fellowships with throngs. But by no means all in those pursuing crowds were friendly. Despite his popularity he encountered sharp antagonism. At the very start, at Nazareth, an attempt was made upon his life. When he helped the paralytic, Scribes and Pharisees from all sections of the land sat by to scrutinize and condemn. In the Sabbath controversies spying Scribes and Pharisees sought to lead him into crime, and laid deliberate plots with politicians to encompass his death. In the feast with Simon, the host had no sympathy with Jesus's impulse to show mercy toward a sin. In his aid to demoniacs, his enemies were bold and bad enough to repeatedly charge upon him alliance with the kingdom of sin. On occasion of his stinging them with woes, Scribes and Pharisees were even vehement in their efforts to entrap him in his own

words, so that he could be put out of the way. The entire body of the parables was an adjustment of his to hostile hearers and unwilling ears. In his effort to alleviate the sorrow in Jairus's house, he was laughed to scorn. His own forerunner was through all this year lying in Machaerus in bonds. And he was beheaded before its end. Whole cities spurned his appeals, as painfully appears in his judicial utterances upon Chorazin, Bethsaida, and Capernaum. When, close by the apex of his fame, he taught the Twelve the meaning of their mission, two by two, a mission which secured for him the reverent attention of unprecedented throngs, he pierced the thin disguise of their applause, even before the tour began, as he urged them unto patient endurance of universal hate, and even made explicit allusion to the Cross. Plainly, in these early stages, as clearly as at the close of his career, he detected the immobility of sin. He also knew its biting hate. He well foresaw the sacrificial implication of his work. This is manifest in his mention of the Cross. And earlier, when John, from prison, sought assurance of his Messianic claim, Jesus cautioned against offense, evidently perceiving that the Messiah must suffer bitter shame. In his intimation that the blood of all the accredited agents of God, who had been slain by the many generations past, should be required of his, he gave impressive evidence of being fully conscious of the crucifixion held in store. The same clear premonition comes to view in his words about the bridegroom taken away; and about his coming baptism, with its present and constant strange constraint. To the same intent is his distinct allusion to his three days' residence in the heart of the earth. Finally, his sharp-edged words, so incredible to the Jews, about their need of feeding upon his flesh and blood, stand clear, only as they come under the light of the Cross. And touching these words, one must not fail to observe that they were the cause, not the result, of the alienation of the throngs.

12. But one expression of this year deserves to stand alone. It is his asseveration that upon his generation is to be visited the blood of all the prophets shed from the foundation of the world. The meaning of these sweeping words finds nowhere in the lot of ordinary men any commensurate display. They point to some-

thing of preponderant gravity. They indicate an event that must stand, among all the ages, unparalleled and unique. As one recalls the universal sweep and deep discernment of many another utterance of this early year, and then pays earnest heed to the range and explicitness of this, it rises into view that, in this year of popular favor and renown, Jesus foresaw that in the execution of his work he must attain an eminence of suffering that should stand forever solitary and supreme.

Here are substantial factors of this early year. No thorough study can pass them by. From the opening of his Galilean work men were thirsty for his blood. And they were men of leadership and strength. And they were men of secret plots and snares. They were conspirators, insistent, deadly, treacherous, and alert. They were constantly scanning his face and spying upon his paths, that by some irregularity of walk or complication of speech they might implicate him in sin. Amid such viperlike and relentless foes he had to daily choose his words and thread his way. Of their decisive purpose against his life he was full well aware. In several instances of undoubted and most ominous import their course was all foreseen. Now, that this child of Mary should arouse such hostility, and then move on so undisturbed, without a hesitant or mistaken step, betraying at no time a moment's indecisiveness or surprise, disclosing instead an instant and adequate adjustment, or even evincing a complete and far prevision of their plots, are features that, lying patent as they do, upon the record of this year's life, demand large recognition in any effort to estimate his inner equipment for leadership in the development of the Messianic hope.

13. One phase of this discernment and endurance of his suffering deserves to be carefully declared. It was his genetic connection of sacrifice with the most blessed beatitudes of righteousness and life. The effort he undertook would have to meet with cost. Universal hate, embittered scorn, most searching self-denial, the very cross must be encountered by all. But salvation and glory and life would be the certain issue. This rule is published as applicable to himself and to his followers, alike. He repeatedly shows that, in these experiences of pain and cost and shame, he and his disciples will walk in full equality.

and copartnership. Just this was his teaching throughout. See his final words in public, before his arrest, on occasion of the visiting Greeks. Only it must always be observed how in this sacrificial lot the Lord avows his leadership, thus also setting himself above and apart. Remembering this, and, as well, the general uniqueness and supremacy of the Master's lot and place, and the suggestion of his solitude and supereminence in the sacrificial encounter with sin becomes impressively enhanced. *His* cross becomes unique; and this, not alone as an exhibition of shame, but also as an avenue to life.

14. From all this study of the year anterior to the words of the sixth of John, it grows clear that the Master was walking in the full light of the Messianic hope; voicing the entire message of Messianic truth; working the full round of Messianic deeds; vested with all the interior wealth of Messianic dignity and grace; and carrying a full consciousness of the crushing sorrows of the Messianic lot. He spoke and stood and moved among the throngs with the tone and step and posture of a king, detecting and confronting their inmost temper and design, bowing with a quiet lowliness to the shame of the impending cross, with full assurance of ultimate satisfaction, glory, and kingship in life. His words of woe and grace were as steady and full; his dealings with demons and disease were as decisive and prompt; his calls to repentance and good deeds were as uncompromising and clear; his proffers of forgiveness were as authoritative and free; his outlook and utterance upon ultimate events were as inclusive and calm; his vision of the deadly enmity of infuriated sin was as penetrating and clear; and his assurance about the perfect triumph and prevalence of the kingdom of God was quite as confident in the midst and course of this busy, early year as anywhere in his career.

15. Just here one fact compels attention. Despite all this apparent clarity and fullness of the Master's early Messianic thought, his teachings about his death are notably fuller and more explicit in all the later periods than they are in this. Why, now, this early reticence? Why his repeated repression of testimony to his Messiahship, during his early Galilean work? This silence here upon themes that afterward held large place in his

discourse, and this prohibition of confessions that afterward called forth his blessing and support, seem strange.

Several things may be said. His reticence was not confined to this early period. He repeatedly refrained from explicitness in the later stages of his work. In some cases this self-repression seems due to the indocility and inner incongruity of the inquirers. It was as spies, not as disciples, that they were searching into his life. There is ample occasion in this early year to bring forward this conjecture. But this hardly seems sufficient to explain the striking alteration of his manner even among the Twelve. Yet, even here, a closely kindred explanation deserves regard. For even the intimate companionship vouchsafed this innermost circle about his form did not avail to secure to them full fellowship with his thought. This also is apparent in all the course of their discipleship. They stupidly overlooked, or obdurately denounced his plainest affirmations. Hence, among his chosen followers, even as among his outspoken foes, his reticence here, and his explicitness there, may have been due to their unreadiness or enlarging capacity to appropriate his claim. But quite above and apart from all this, that the time and method of the Saviour's publication of the full purport and program of the Messianic task was due to his sole and sovereign choice, were explanation enough; and it lies near at hand. In any case, it is for this discussion a fact of large significance that during this early year there was acknowledged occasion for repression. It evinces that in this early year were words and deeds of surpassing moment, capable of sustaining most majestic claims.

16. In making the transit backward from this Galilean work to the period of the ministry in Judaea, there is one scene of uncertain date, that deserves special remark. It is that recorded in the fifth of John. It is an imposing story, and can stand alone. Its chief concern is with Jesus's estimate of himself. In the face of a deadly enmity, which challenged his right to do a gracious deed upon the Sabbath day, he solemnly avowed full fellowship, sonship, and equality with God, involving, with a true submissiveness and an infinite dignity, a full authority to raise the dead, award eternal life, and determine eternal doom. No later statement unveils a deeper penetration into his personal or official con-

sciousness, or a fuller or variant outline of his work. Here is the infinite Son of God, fulfilling the Father's pleasure in his appointed ministry as Saviour and Judge of all, and making his avowal in the face of enemies who are plotting for his life. This is a notable affirmation, notable as to content not more than as to time and place. In substance and in environment it chimes in precisest concord with his latest attestations about himself.

VI. The opening period of his public work.

Here are three subdivisions, the introduction by John the Baptist, the temptation, and the early work in Judaea. For clear historical apprehension they should be studied separately. But conclusions may be summarized in this essay in a single section.

While he was talking with the Samaritans and with Nicodemus; when he tarried in Judaea, baptizing, or attended that first passover feast; when he accepted the initial salutation of John, and permitted the transfer of John's disciples to himself; when he encountered the stress of the wilderness temptation and test; and when he entered and emerged from the Jordan, did his thought at this early date encompass the full scope of what it was to be his later fortune to undergo? Or, were his anticipations and plans inadequate and incorrect?

1. And firstly, what were the direction and content of his thought in that early Judæan activity? That it should be wholly overlooked by three of the Gospel accounts, and so incomplete in the fourth, is inexplicably strange. Beyond all controversy, it was a period of considerable length, the full record of which would have immeasurable value. Throughout this study and summation the unusual meagerness of the record must be kept in mind. We catch a passing glimpse of his person at an annual feast, and at a Samaritan town; and we hear his dialogue with Nicodemus and with the woman by the well. In the entire recital the most telling feature is the substance of his word. Take the conference with Nicodemus. Herein he handles the nature and final penalty of human sin; his own heavenly origin and authority and apostleship; and the prerequisites of salvation, both human and divine; making unmistakable allusion to his

own death as a means of life. Here are all the distinctively Messianic themes. And they are all discoursed upon with the utmost confidence of authority, as by the sovereign head of the Messianic realm. Each man's relationship with him, whether of faith or unbelief, is determinative of the ultimate state. His service parts all men into two widely contrasted bands, with destinies eternally and immeasurably diverse, according as they cherish or repent of sin. Here are the ultimate truths, proclaimed with an authority that is above all appeal.

2. In the scene in Samaria, beyond his direct assertion of Messiahship, his urgency commands regard. Food and drink and rest are all foregone that there may be no intermission in his prosecution of his Father's will. This incomparable strenuousness is notable. It betokens a purpose with a clarity and dominance that nothing could obscure or overbear. Let the force and distinctness of this official sense, here in Samaria, be ranged beside the sweep and finality of his thought with Nicodemus; and then let both be held in the light of his purgation of the temple courts, and his prediction of his triumph over death at the passover feast; and once again it must be allowed that his exhibit of himself before his fellowmen in this earliest public work was not merely harmonious, it was literally commensurate with his fullest delineation of the Messianic work.

3. The Temptation presents the Saviour encountering a most startling and strenuous assault. Standing in a desert place, with human fellowship, physical nutriment, and signs of heavenly care all withheld, he is besieged by most subtle and persuasive allurements to sin. "You are hungry. This is a deep indignity. And it involves you in distress. You deserve more faithful care. Evidently the Father's superintendence of your life has ceased. Resent the shame. Cut short the pain. Give over longer trust in heaven's love. Display your own authority. Turn from God. Take refuge in yourself." In response to this, Jesus gave hint of replenishing feasts, provided in the love of God, of which Satan never guessed; and declared his resolution to endure without complaint whatever a loving Father might appoint.

Then Satan says: "Well, be it so. You believe still in your Heavenly Father's love. But this, at least, you must concede.

You are in thick distress. There is no evidence of your Father's care. If you insist that it does endure, then demonstrate it by some sign. Here is a goodly pledge and promise of heavenly oversight set forth in Holy Writ. Test it here, and let us see if it is true." The patient Master's answer here was simply this. "My Father's word is true. Of that I have no shimmer of doubt. To treat his faithfulness as though unsure were in itself a heinous sin."

Then Satan, beholding the firm entrenchment of the Master's life in undisturbed assurance of his Father's love and truth, sees clearly that mere subtlety is vain. Christ's loyalty and fellowship with God are not so easily disturbed. He must let loose against this loyal soul the full momentum of all his mightiest persuasions unto sin. And so he says to Christ: "Behold, here all the kingdoms of all the world, and all their gathered glory. Break utterly loose from God. Abjure his every claim. Subtract from him your whole allegiance. Fall down and worship me, and these glorious aggregates of earthly excellence shall all be yours." This was, verily, a mighty proffer. But it involved a mighty cost. And the Master's answer was swift and clear. "Abjure the claims of God! Worship you! Thou art Satan! Get behind me! Worship is for God alone."

4. Thus, in solitude and darkness and distress the holy Saviour stood in perfect patience, quietness, and loyalty to God. It is a scene that deserves attention. For the measure of its Godward meekness, trust, and faithfulness stands forever unapproached by any man, and unsurpassed by Christ. Moreover, its deepest undertones are in fullest consonance with the loftiest utterances of all his later life. Observe its scorn of magic and parade and all externalism. He stands in these respects precisely where he stood when he encountered the hunger and false zeal and carnalism of the five thousand in the midst of his career. So, in his choice of ways and means, he speaks in this initial scene precisely as he spoke in Pilate's judgment hall. And in his patient sufferance of indignity and pain, the gracious Master's posture, when, with angelic ministration, he emerged from this Satanic onslaught, was no whit other than when, by angelic aid, he rose from the final agony in Gethsemane. This scene alone

declares this man from Nazareth to hold in calm possession all the purity, loftiness, and strength essential to triumphantly sustain the entire responsibility of full Messiahship.

5. His relationship with John deserves most careful study. All the Baptist's teaching may be arranged in three clusters: his ideas of Hebrew prophecy; his adjustments to his time; and his anticipation of One to come. It can all be briefly stated thus: By a message of judgment and grace he summons people to prepare by repentance and faith for the coming of One who, in fulfillment of prophetic hope, should remove their sin, and baptize them with the Holy Ghost. His total message is one of preparation. He is a herald. His outlook is constantly towards One that is to come. This is the keynote of his initial message; it is the whole burden of his final inquiry from the fortress in Perea. Nowhere does he more finely and fully embody his inmost thought than in his portraiture of the coming One as a bridegroom, whose glory must forever increase; and of himself as the friend, whose light must diminish and pass away.

Now how did John conceive and describe this glorious successor to his place? His delineation is of the utmost importance in this study. He anticipates his appearing, with a deep and tremulous apprehension of a surpassing dignity. Attend his measured words. Before him in time, above him in worth, beyond him in strength, close beside him among the throngs, though as yet unknown, stood One who should soon come forth as Judge, with axe and fan and fire, to purge and slay and put away; as Son of God, anointed with the Holy Ghost, source of the spiritual anointing of all the saints; and as bridegroom, seeking to perfect and unify all his followers as his bride. Compute the range and value of the Baptist's announcement and expectation. He is predicting and awaiting One whose dignity, commission, and functions are all divine. That he anticipated the Messianic passion cannot well be denied, calling the coming One, as he did, "the Lamb," and sharing with him, as he did, a full measure of sacrifice for righteousness' sake.

Such was the person John announced. For such a person he prepared the way. To such a person he gave over his own disciples. In supreme deference to such a person he relinquished his own position and withdrew.

6. Under such an introduction; in the face of such awakened expectations; in vivid consciousness of such foregoing hopes; and at such a cost, Jesus advances to his work. It is true that the inner thoughts which prompted him to go forth from Nazareth to this baptism and annunciation by John are nowhere declared. His emergence was out of utter obscurity, and his passage to the Jordan is with impressive silence. The years that lay behind were, for all we are permitted to know, perfectly quiet and plain. But as he stepped thus quietly forth out of that humble Nazarene environment, to enter the open arena of his brief, but tense, life work, he traversed, in this contact with John, a vestibule brilliant with disclosures and athrill with salutations, such as had never before been focused on any of the sons of men. Its atmosphere was throbbing with the commissioning voice of God; the anointing of the Holy Spirit in the descending dove; the needs and hopes, the sorrow and the obduracy of men; the tidings of the superlative cost and worth of redeeming and renewing grace; and the verdicts and administration of unending doom. That Jesus of Nazareth could venture to make the transit from that humble and unfamed home to his public work by way of such a momentous introduction is in itself a most momentous fact. Further evidence of its value may be gathered from estimates of John that came from the lips of Jesus later in his life. At about the opening of the early Galilean year, in a controversy with the Jews about his personal and official standing, he makes explicit appeal to the testimony of John, terming him a burning and a shining light, and a witness to the truth. In the course of his Galilean work, when John sent his messengers from Machaerus, Jesus declared him greater than a prophet, the peer of any born of women, the true Elijah, the veritable forerunner of the covenant Lord. And, finally, in his closing controversy with the Jews, during the week of his arrest and death, he called him a preacher of righteousness, thus leaving him his dying corroboration and support.

Comparing, now, the mission and full message of this herald of the Lord, the immediate acceptance of his testimony by Christ, and the subsequent repeated approbation of the Baptist's official authority and word; and one must allow in the Master's mind,

at the very inception of his task, an estimate of himself and of his work, that in his subsequent career is never surpassed.

7. In this study of the bearing of the ministry of John upon Jesus's estimate of himself, the emphasis has lain chiefly upon the burden of the Baptist's teaching and upon his transfer of everything to Christ. But the Saviour's baptism deserves separate remark. Here is a scene that, however viewed, has profound significance. It betokened to John the divine disclosure of his coming Lord. It came upon the Master while in exercise of prayer. It conveyed to him the sole, but perfect, warrant for calling him the Christ. It was the condensed fulfillment of most precious, ancient prophecy. It was his substantial equipment for his anointing ministry. It was his full enforcement for effective assault upon the empire of Satan. It was attended by a salutation from the skies, awarding him the outspoken commendation of the Most High. No warrant more ample and explicit and complete for assuming full Messiahship can be imagined by any one, or anywhere brought forth. And when its testimony is set alongside his deliberate adoption of John's preparatory work, and his immediate and undisguised approval of his disciples' estimate of his own official rank, it must be owned that Jesus took the leadership of the followers of John in the full light and consciousness of the full meaning of the Messianic task.

8. Now, let these various phases of this earliest period of his public life be carefully combined. This may very fairly be done. For the baptism, the temptation, and the public indication of Christ by John stand, in the life experience of Christ, immediately conjoined, and the early Judæan work is so closely related as to be actually indivisible. It follows upon John's salutation in inseparable sequence. Indeed, it sets before us the very act and progress of the predicted waning of the forerunner's light before the increase of the bridegroom's glory and fame. What, then, is the total unified expression of Jesus's estimate of himself, as he rises upon our vision in this dawning of his open day? Let the following correlation of the elements make reply. Take the dominance of his official sense in Samaria; the fullness and finality of his thought with Nicodemus; his consuming zeal, together with his expectancy of sacrificial death and final triumph, at the early feast; his deliberate appropriation to himself of all the

Baptist foretold and prepared; his matchless fortitude of Godward patience and devotion and reliance upon spiritual means, under the onset of Satan, upon the very threshold of his open life; and the steady posture of his soul in that sublime coincidence of prayer and divine authentication as the anointed Son of God, in the scene of baptism. Arrange them all in any clear and ordered combination in the consciousness of the Lord, and it must be acknowledged to provide as plain and full a declaration and avowal of Messiahship as can anywhere be displayed. And let it be observed how all these features coalesce. He who is standing and moving in the midst of these vivid scenes is not a person of variant moods, of mutually dissimilar and inconsonant thoughts and aims. He was ever and everywhere the same: the anointed Son of God, sinless, ardent, farseeing, triumphant, imperial in the range of his thought and the energy of his life. Let all these facts be held in one review, and it is in no slightest respect a departure from the sympathy and balance of his life that, when the woman of Samaria announced her faith in the Christ, who was to come, he should instantly reply, with an explicitness and self-assurance that are supreme, "I that speak unto thee am he."

CONCLUSION.

Owing to the nature of this essay, the conclusions are all embodied in its very structure. It may help, however, to append them in a brief and definite final statement.

1. All positive affirmation has been confined to the periods of the Master's public life. No certain statement can be made about the content of his official sense prior to his baptism.

2. The total substance of the positive results found herein has been constructed out of the very substance of the Gospel records. It has been the incessant endeavor and resolve, that no element which the Gospels contain shall be left out; and equally that no element which the Gospels do not contain shall be brought in; hence, that the work shall be, as a Gospel study, unmixed, exhaustive, and exact.

3. The content of the Messianic task has been found to be the announcement and infliction of penal doom on relentless sin; and the provision and free gift of saving and healing grace for all who repent.

4. The entire program of the Messianic work is thrown upon the background of sin. The whole movement may be described as occasioned by and adjusted to sin. This awful anomaly is incessantly in mind. Hence, all the rebukes and woes; all the appeals and aid; all the controversies and assaults; all the sacrifice and shame; and hence, also, all the anguish or rejoicing in the final experiences of the concluding awards.

5. He lays claim to divine apostleship as Son of God. Hence the anointing, the instruction, and all the jealous and faithful subordination.

6. The experience of sacrifice, growing out of the sinful hate of unbelief, or from the Messiah's redeeming love, — an experience in which both impulses mysteriously merge — is present everywhere.

7. The element of triumph is likewise a constant factor. This quality pervades every attitude and act, and figures in every word and step. It is pre-eminently evident in the confident anticipation of the ultimate issue of glory and life in fellowship with God.

8. The total content, then, of Jesus' Messianic thought, or of his official sense, was his divine commission, as Son of God, to dominate the realm of sin, by sacrificially and triumphantly administering there the will of God, either in the form of vengeance or of grace.

9. The study has developed two impressive magnitudes: the Messianic Person and the Messianic Work; or, the Messianic Consciousness and the Messianic Activity. It is everywhere notable how each of these involves and demands the other. Neither can be described without outlining the other. The Messianic Person is sent forth for precisely the Messianic Work. And the Messianic Work demands precisely the Messianic Person.

10. When all these resultants of this Gospel study are clearly held in mind, it becomes apparent that, from the start, the thought of Jesus fathomed and encompassed all the depth and majesty of the Messianic scheme. In each and every period alike he figures as the delegate of God, anointed Redeemer and Judge, prepared for suffering and shame, and fully assured of highest final dominion and renown.

CLARK S. BEARDSLEE.

CHRISTIANITY AND PANTHEISM.

A COLLEGE ADDRESS.

A great German thinker recommends that the name of God should be spoken only occasionally, in those moments of high exaltation of spirit when the powers of association can do their utmost in ennobling and hallowing our thoughts of that great name. There is a sense in which this is altogether wrong. The name of God should be stamped on every thought and labor of our lives. Nothing that he calls us to do is to be judged common or unclean. In the questions of science and philosophy, of literature and history, to go below the surface anywhere is to meet God. It is the fool who says "No God," and says it in every word. It is the wise man whose constant thought is God, and who aspires to him in every breath. And yet our German mentor is wise, for he presents one part of a great truth, and that is as much as can be expected usually from sources so imperfect as human thought and human language. While it is true that God is the universal fact, it is still more true that God is the supreme fact. And in the greater experiences of life, when one seeks the largest and most stimulating thought attainable, how can we go elsewhere than straight to that supernal throne, to bow in adoration before our King and Father.

The cry "No God" in the past has but seldom taken the form of absolute atheism; many gods, rather, that leave a man free to select the kind that he prefers, one guaranteed not to interfere with his desires or pursuits. But science and the Bible, reason and revelation, have together made polytheism impossible in any civilized nation of the earth. In the effort to get away from God now the cry is not many gods, but much God, all God, everything God. Not polytheism, but pantheism is the dangerous form of present unbelief, disguising itself in a thousand different ways, and shaping for the worse many lines of thought that call themselves by other names. As Christians, then, let us think for a few moments of God in his world, and enlarge our

hearts anew to the old thought that he hath made us and not we ourselves; we are his people and the sheep of his pasture.

In the beginning — God. Thus stands the majestic and incomparable declaration of the Bible. Not gods many, but God. Not a world self-formed, self-existent; all things were made by him. Not eternal matter; unto the King eternal, incorruptible, invisible, the only God, be honor and glory forever and ever. All finite things, all contingent being, must have had a beginning. Go back to that time when he spake and it was done; when God said "Let there be," and there was. Lift your mind to the thought that even before this beginning of things there was — God. Not only to everlasting but from everlasting, it is his supreme prerogative to say, I am. All that we know of time is that it measures finite events, and God is not, and never was, an event. Yet our common notion of the infinite is derived by imaging the finite and then endeavoring to think away its restrictions. An accumulation of paradoxes often assists us thus in clearing our ideas. So with God's duration. There is to come a time when time shall be no longer. So there was a time before time, when there was no existence but God; no event in the changeless and unchangeable infinity of his spirit, the eternal solitude in which all the endless future was spread before his knowledge in absolute completeness, while all the energies of his divine power waited in fullness of strength the moment when they should be, not developed or increased, but simply revealed in creation.

It is not only true that by him all things consist; he is before all things. Open your understanding fully to the stupendous thought of this unconditioned being, not dependent for his existence upon the world, which is his expression; not a mere energizing spirit of the universe, having no life apart from it; not eternal with it, but eternal before it; not simply immanent, but precedent and transcendent. God can live, did live, does live, without the world. The world cannot live, did not live, does not live, without the God who was before it, and who is above it. No one has grasped the fullness of this first word of the Bible who cannot contemplate with gladness of adoring awe those earlier eternities in which God was alone and yet not alone; in which

the Father was with the Son and the Son was in the bosom of the Father, and the Spirit knew the mind of each. The triune God needs not the society of men or angels. In the highest sense he cannot find fellowship in created being. To himself he needs must be all in all, finding complete sufficiency in his own unspeakable perfections.

But time began and God created. Why, we cannot tell, for he is still past finding out; as little can we say how, for we do not yet know the power of God. Creation can never be explained in the ordinary sense, for that means simply the statement of the natural cause immediately preceding the event explained; and we are now seeking the origin of the whole system of natural causes themselves. Yet the mind insists at least upon setting definite limits to its ignorance. Is creation the making out of nothing? No, if that means that nothing was the stuff or material which was used in creation. Yes, if we mean that where nothing had been, something was after creation. God created out of himself? No, if that means that God took a part of himself to make the world and something less than the whole was left. Yes, if we mean that there is no power not given from above; that the ultimate source of every kind of energy is in God. He was complete before creation. His entirety is in creation, and is outside of creation; wherever he is at all, he is altogether. He is not to be conceived as a diffused substance capable of division. Every intelligent being, every atom of matter might be destroyed, absolutely annihilated, and the sum of God's being would suffer not the least diminution.

The question of Nicodemus, doubtless, will recur, "How can these things be?" And if it is not asked in the spirit of Nicodemus, in unwillingness to receive the testimony of God, the question is well. It is just as sure that the revealed things belong unto us as that the secret things belong unto the Lord our God. He is insane who insists on comprehending God; he is an idiot who is not glad to apprehend all that is possible of his works and ways. Are the forces of nature simply the habitual volitions of God? Yes, if we recognize in those volitions the large sweep and solemn invariableness which we attach to natural law. Certainly, every detail of result is as fully known to God and as

wisely made a part of the universal plan as if each detail was individually chosen. Equally certain is it that these details are not chosen by themselves, but that all things work together for the good end that God has chosen. Are the forces of nature distinct energies, true second causes in the series of natural events? Yes, if we do not make them separate and independent, moving on by virtue of inherent powers while God simply looks on from a distance. All things must be upheld by the word of his power. The analogy of our machines deceives us here. Man can make a combination of material powers and stand aside, an idle spectator, while it does the work. This he can do because he uses matter ready made, and simply arranges forces which are furnished him. But such a conception is thoroughly inappropriate and alien to the fact of God's relation to his world. The universe has no powers which he did not bestow; whose quality and limit were not exactly settled by him; whose continuance is not wholly dependent upon his support. Man might be swept out of being and his machine continue its motion indefinitely. Without the being of God, nothing can be; without the will of God nothing can become; without the constant and tireless upholding of God, everything would lapse into nonentity. In the great hand of God we stand; when we would fly from him to the remotest east or west, that same hand must sustain our flight. The finite can never be the independent. There is no escape from absolute and everlasting dependence upon God. There is no refuge from God save in God.

The universe is God's expression. How much of himself can God express in his work? First is the great realm of matter with its mechanical and chemical properties. The wisdom displayed therein is manifold and amazing; yet, would the world be worth making simply for itself? The divine wisdom does not need any revelation to itself, and by our supposition there is thus far no one else to whom it can come as a revelation. But our thought and God's plan push on, and self-conscious life is introduced. Here is a much higher expression of divinity. God has conscious life, and he has bestowed conscious life. There is a world of vitalized beings now in earth, in sea, and in air, knowing their existence and tasting their joys. The chasm of

value that separates these two forms is enormous. We have reached now a style of being that can be an end in itself. The throbbing breast of the lark as he soars to the sky and pours out his rapture in a song worthy of heaven is unspeakably more wonderful than the glorious sun itself, that knows no joy because it knows nothing; because its place is in the realm of the senseless which stands as the foundation for sensory being.

So we see the great world of pleasures many and pains few, years of life and a moment of death. In beast, and bird, and fish, everywhere is seen the joy of living, the delight of motion. Nerves wonderfully manifold and amazingly delicate, felicities broad and cumulative as the earth, present a system of being wonderfully good in itself, a shadow in life of God's life, as unorganized matter is a shadow in being of God's being.

Can more be done? No one could ask for greater variety or complexity within the realms of matter or of animal life. One force alone, electricity, furnishes facts more extensive and powers more astonishing than Aristotle discovered in the whole universe. As we view the procession of life from protozoan up to man, who is ready to set a limit to the light that shall yet break out from this oldest word of God? Who ever dreams of the time when the intellect of man shall have exhausted the scientific knowledge possible even on this earth, one of the smallest of the myriads of the universe, and shall be obliged, like Alexander, to mourn that conquest is now complete. Certainly "life's mechanics could no farther go." But can there not be another sphere as much above physical life as that is above chemistry and mechanics? Is there nothing in God higher than his felicity of being, within the power of his creative expression?

The supreme fact in God is his holiness. He honors God most who honors in him most, not his power to design and make, not his capacity for infinite delight, but his character of eternal grace and truth. When Moses offered that most daring prayer ever spoken by human lips, "Show me thy glory," the answer came, "I will make all my goodness pass before thee." So God made man; in the image of God made he him. So was given the endowment of moral capacity, the knowledge of right and wrong, the power of free choice, without which a good nature would be

possible, such as a dog has, but a good character would be impossible, such as an angel has, such as God has. Man was made but "a little lower than God." That his knowledge and power is small is of no moment. He has the capacity of shaping himself, and turning the energy of his will into channels of righteousness, of lifting his own heart up to God; and that, in all the essentials of highest existence, is to be only a little below God. As holiness is the highest fact in God, and as that is revealed in man, we have now reached the highest realm of creative work. In God's moral creation there may be rank above rank in knowledge and power; seers whose vision pierces in a moment to the truth man takes ages to learn, archangels capable of hurling the earth from its sphere. Yet the differences between all beings which have been given a spirit by the creative spirit are indefinitely less than the difference between the lowest form of righteous life and the highest form of mere animal life, incapable of self-direction, never making moral choice, and living as truly in the realm of necessity as does the grain of sand or the drop of water. By the standards of heaven, which are not always those of Alexander Pope, the chasm between Newton and the ape is measureless, while what the highest archangel is now, Newton may hope to equal in the growth of the eternities before him.

As we stand here, there comes fully into view the strange fact that the higher the issues to which creation is shaped, the more necessary becomes a certain self-limitation on the part of the Creator. In order that anything may be, it must have certain qualities, and must be left undisturbed in possession of these qualities. If dry land is made, it must be treated as dry land; no power can make it take the place or do the work of the ocean. God respects the work of his hands and secures his ends, not by interference with its sphere, but by leaving it absolutely intact within the limits assigned to it. So when life came upon earth, it must needs have its conditions. The mountain can be left ages without food, but the raven needs it every day; it cries unto the Lord, and the Lord hears it. The birds of the air are not forgotten by your Heavenly Father; not treated as if they were something else. In all his thoughts and plans they are birds,

and his purposes are secured through their being birds, and in no other way.

This self-limitation of the Creator becomes startling as we look on man. In the realm of matter the divine government is through necessary laws. In the domain of animal life the volitions of the beast are fixed by predetermined conditions, by their nature and their circumstances. They do what they are made to do; they have no free choice and no moral responsibility; they accomplish God's end as ignorantly and as surely as moon and tide. But with man all is different; he is partly made, but he chiefly makes himself. He may let circumstances make him, but circumstances cannot make him without his permission; and, after all, it is not the circumstances themselves, but his choice to go with the circumstances that makes him what he is. Man has moral responsibility because he has free choice; and God thoroughly respects the freedom of choice he himself has given. The Creator accomplishes his ends in the creation of man, not by bringing a compulsion upon him which would destroy his power of choice, but by such combinations of men in the free use of their powers as shall secure his ends and leave man intact in his liberty and accountability.

And so the realm of man presents us two absolutely novel facts. One is such as God desires, an intelligent and moral being freely choosing the wisdom and the law of God, and making his energy move in harmony with God. Such a spectacle praises God as stars in their courses never can; as myriads of lives with nerves athrill with joy never can. But to make this possible, to leave men free to go either way, makes the opposite course possible; and we have the sad and awful spectacle of intelligence choosing folly, of a moral being preferring sin, of a finite energy setting itself audaciously and obstinately in opposition to its maker. Certainly, God does not desire this; but as certainly God could not prevent it by a volition of power, without destroying the freedom and with it the moral agency, and forcing the man to be better by unmaking him as a man and converting him into a better beast. This God does not do, will not do; he must win the human will by persuasion or not at all. And so he stands at the door and knocks; nevermore, not through all eter-

nity, will he break his way in; evermore, through all eternity, it is possible for man to keep his door bolted against the one whose supreme right it is to enter. But let none think he can thus defeat God. It is infinite power and wisdom that dares thus to limit the style of divine control in order to secure for man the prerogative of self-control. His apparent abdication of the lower rule is but the attainment of the higher through the new and supreme force of holiness. Though in a totally different way, God is as absolutely sovereign over his human creation as over wind and wave. If man will not be ruled, he shall be overruled. The God who was good and great enough to make man is good and great enough to make even the wrath of man praise him. Man can, if he will, praise God by exhibiting God's power to redeem and sanctify; by joining the song of Moses and the Lamb about the throne. But, if he prefers, he can present the glory of God as the prisoner honors the government of a state; he can be a proof of God's just and unswerving holiness, that eternally must connect sin with its suffering; that in the end must secure order and decency from those who refuse purity and righteousness.

And now, with the worthiest thoughts of God that we can attain, and with the largest purpose to see him in his works, there come again and again to the mind of man, these questions: God is one; may not all his works be one? But various and increasing manifestations of a single energy, differing only in degree and not in kind? May not God and his works be one, all energies being but the pulse of his purpose, all things being of God, in God, and God?

We stand now at a dividing place. I need not discuss here the deification of the beast in us by which men repeat the Roman folly of raising the vilest to the rank of gods, simply because they had supreme power. The beast in you does not have supreme power, and your temptation is not to call lust natural, and therefore divine. But perversion of the mind can as surely and absolutely destroy man as can perversion of the body. Everything depends upon what we place highest in man. Have his speculative or his practical powers the right to rule? Shall his intellect or his spirit be supreme? For myself, for all Christians,

the one undeniable and untouchable fact, the one supreme distinction, and awful responsibility of man, is found in his moral nature. Here is the citadel which must not and cannot be surrendered without direst treachery to reason as well as faith. Here is the unchangeable verity which brings God and immortality within range of our vision and possession. Whatever else may be given up, this cannot be abandoned. No satisfaction to the intellect in its zeal for a completed and articulated system, no brilliancy or comprehensiveness of theory that ignores or makes incidental this supreme fact of righteousness, can possibly be accepted by the man who means first of all to think right.

Holding then fast by the integrity of our moral nature, how far can we go towards the thought that there is but one force in clod and man, a force with many varieties and grades, but nevertheless, one? There is no difficulty in accepting the idea that mechanical and chemical forces are all inherent in matter, and simply await suitable opportunities to show themselves. In the fire mist which the nebular hypothesis starts us with, the atoms could show but little of what they were able to do. As cooling took place and the powers of chemical affinity could assert themselves, combinations and transformations simply revealed what was previously in matter. The new evolution showed the old involution; what was in, came out.

Can we step from chemistry to physiology with the same ease? Is vitality inherent in water or air, in earth or fire, ready to declare itself when the conditions are supplied? Here we meet the striking difficulty that spontaneous generation is utterly opposed to the experience of man. Dividing our knowledge between physics and metaphysics, between science and philosophy, there is not a shred of scientific evidence of any life on this earth which did not spring from antecedent life. The philosophic theory of Tyndall called for spontaneous generation; the scientific investigations of Tyndall disproved it, so far as science can. It would seem scientific and wholly rational to accept this as a limitation of the theory of evolution until someone finds nature really evolving life out of the non-living, and until then to begin these new operations of evolution after life has been started by other means. No fullness of knowledge as to the mechanical and

chemical conditions of life can ever identify life with its conditions, any more than the most extensive knowledge of porridge will enable one to find involved in it the poetry Keats wrote in the strength gained from his meals.

The change from vegetable life to animal is one marked by no such sharply divided lines as was once believed. The first infusion of consciousness is so small and so like in its manifestations to a certain responsiveness found in vegetables such as the sensitive plant, that simple life, the life of the vegetable cell, is held by many to carry with it the promise and potency of consciousness. I go rather with those who hold that consciousness is a second gap in the line, life being the first; but I certainly have no quarrel with those who think that they can jump over both these gaps, or that they have built bridges across the chasms.

But when we reach conscience, it is time to buckle on our armor and watch with the utmost vigilance. The question is no longer one of mere speculative interest; it becomes intensely practical. If the philosophic passion for unification attacks man's moral nature, and attempts to resolve conscience into a modified form of desire, a mere collection of experiences as to what works well, the success of such unification of man with the beast is the destruction of his essential humanity. It is simply impossible to level the clod and the brute up to man. There is not the slightest evidence that the clod thinks, or that the brute has an ideal of conduct above that to which he is naturally inclined. If it is necessary for one's theory to ascribe these powers to clod or brute, it amounts to the admission that one's theory has no visible means of support. No man can hold the integrity of his moral nature and believe at the same time that he is essentially one, in the possession of that moral nature, with the lion or the mosquito, with the mountain or the pebble. Looking downward we must give up the idea of unity, or we must give up the supreme endowment of man, that which makes him man.

Every Christian here must needs take the position of Gallio and care nothing about questions of words or names. The Christian monist does not deny this essential distinction between things that he calls by the same name and refers to the same

force. The Christian dualist does not forget that there is but one ultimate substance, even God, in his belief that God has expressed the opposite poles of his nature in the creation of matter and spirit. What I call a difference in kind, I am willing that another should call a difference in degree, providing he teaches vigorously that a difference in degree may amount to the difference between heaven and hell. Here, as everywhere, the thinker needs to be on his guard against worshiping mere words as a constructive power, or hating mere words as a destructive power. The letter killeth; it is the spirit that giveth life.

But unification has been even more persistently sought in the other direction. The philosophers who have called matter a double-faced somewhat, partly material and partly spiritual, have been far outnumbered by those who have called God a two-faced something, matter without and spirit within. The reduction to natural forces has been much less attractive than the apotheosis by which all nature from atom to man has been lifted to the plane of divine force and everything has been referred immediately and absolutely to God.

This conception has undeniably a fascination and even a glory of its own. Just as a great poem, like Milton's *Paradise Lost*, is not to be found in separate phrases or noble passages, but in the great whole, so all things, taken together, with the spirit which sustains them, make God. Yet when its corollaries are fairly stated, its beauty is seen to be cheap and its wisdom fallacious. Test it, for example, by this familiar passage from Pope, and see how moral values are confused and obliterated:

"All are but parts of one stupendous whole,
Whose body,nature is, and God the soul;
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glowes in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph, that adores and burns;
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

This view has been a favorite with many poets. In choice and volition, the man himself seems to be all. Everything depends upon him, and he is absolute master within his little kingdom. In feeling, in sensibility, he becomes passive; he offers himself as a harp upon which nature may play what tune it will. He takes in so far as he can the multitudinous life of the world and diffuses his personality abroad until it is merged in the universe which now seems all in all. But if this means the surrender of personality, the seeming gain of breath is absolute loss; the gaining of the world and losing one's soul. Some think the poet to be a man of mere sensibility, seeking as his paradise a series of delightful feelings delicately varied. If so, may we be delivered from poetry as from all other devices of the evil one. Man is not to go wandering through the earth, seeking some favored spot which shall make music upon him. He is a harp, but more than that he is a harper. Still more than that, he is to play the tune that God sets before him, and bring himself into harmony with the great orchestra of heaven. Whoever deserts his will for his feelings, and has no higher idea of activity than the flush and thrill of sentiment, not only degrades himself to the level of mere joy where the animals belong, but he dishonors the God who created him for citizenship in heaven, where his servants serve him. Let it never be forgotten that any honor offered to God which does not honor his holiness, is simple dishonor; that to ascribe universality to the divine force, and thereby rob a man of his personality, really dethrones God from his high seat in man's heart under pretense of giving him a broader throne in the universe. "They shall be mine, saith the Lord, in the day when I make up my jewels." The special treasures of God are the souls who have chosen him. No one so robs God as he who takes from man the power by which alone he can choose God.

But there is a still more serious difficulty in this identification of man with God, the difficulty of sin. In the lower realm nothing opposes God; nothing can. Man can and does. When man sins, is that the act of God? Does not that which is profoundest within us demand that we should recognize sin as man's, and only man's? Does not every cry of remorse, every tear of

repentance which has redeemed the history of man from utter horror, testify that man and God must not be called one; that above as well as below, man stands out from the universe, great in this fact that his soul is his own, to make or mar.

Here is the essential damage of Pantheism. Whether it seeks to identify man with the lower or the higher, whether it makes all things one in matter or in God, it destroys personality, makes sin impossible, and repentance absurd; hamstring all noble effort by making man comfortless in this world with no Father and no future; leaves men to be the sport of powers that at times may seem benignant, but which will surely, sooner or later, turn to darkest threat and saddest doom for him who wears the chains of fatalism, gilded though they be with philosophic pride or poetic sentiment. Each soul stands alone, with kinship below and above, but cleared from all the necessities of the lower forces, from all compulsion of the highest forces, and left with his own eternal destiny to fix by means of that awful power of choice which alone can make heaven possible; which must also make hell possible; in which God gives his greatest bestowment, and for which God pays the greatest price.

It is easy to make a world, even of living beings; whether it take a moment or a million of years, it is utterly easy. The wealth of the universe is not to be weighed in the balance with one soul. All of cosmos might pass away in fire and smoke, and it would not cause God a tear. Something like this catastrophe is really to occur when the elements shall melt with fervent heat, and the heavens be rolled together as a scroll. But divine tears do come when souls refuse to know the things which belong unto their peace and at last they are hidden from eyes unwilling to see. It seems terrible that God should launch into existence souls that could destroy themselves, most strange that he should ever shut himself out from spheres of action that would turn their energies to evil. That he did it, not lightly, none can doubt, for it made necessary the gift of his only and well-beloved Son. For such a creature as man, Sinai demands Calvary. That he takes every means of persuading the heart which he will not compel, certainly you and I cannot deny. Nor shall we ever in all the eternities find one who will deny it for himself. Fearful is he in praises.

Through all this discussion it has been my aim over against the falsehood to build up the truth, and yet such an argument often makes a mainly negative impression: Pantheism is not true. I would fain do more than overtop and silence the fort of error by superior truth. Is it possible to garrison the hostile fort itself? There is, indeed, no fear for most of you that there will be such a fort to be taken. Yet few of you will escape the temptation of a lying transfiguration that will lead you to build tabernacles of wood, hay, and stubble as a resort where spiritual weakness may be coddled. To borrow a flame from that fire which is to test all things, and sweep the place clear of its refuse of lies is not enough. Let us go on to build here of gold and silver and precious stones. Our age will lend us help. The "higher pantheism," "Christian pantheism," is eagerly sought by many noble minds. Technically speaking, Christian pantheism is as impossible as Christian atheism; yet the phrase is a convenient one for a revolt against deism, against a mechanical conception of the universe, against a doctrine of God such as the Mohammedans hold (and too many who call themselves Christian), a God who is quite outside of his world. Pantheism commits the opposite error, seeing clearly and feeling deeply the indwelling God, but utterly blind to the God who is before all things and who created all things, to the God who is an infinite personality, and who has endowed us with a finite but real personality. All that is true in the noblest pantheism is not only preserved, but glorified, in the Christian teaching of the divine immanence, in our new and larger version of the doctrine of the Holy Spirit. For without the divine transcendence, an immanent God is religiously worthless to man; a mere inherent force, no more to be worshiped than magnetism. Again, if man is not morally transcendent above all nature beside, he is worthless to himself; often less worthy of interest than the faithful ox he goads or the loving dog he beats. But with man transcendent above nature, and God transcendent above all, the fact of divine immanence becomes of priceless value, bringing uttermost satisfaction to the worshiping soul.

Leaving out sin as not in God's world, as putting itself out of the earth which the meek of God inherit, see how this doctrine

of the indwelling God transfigures the true, the beautiful, and the good. Facts are no longer confined to a dogged science that knows no varying values, and like the fabled justice of old must needs be blind. Every fact becomes one of the countless words of God by which men are to live. Every truth may be known, must be known in its relations to the eternal truth; can be traced, must be traced, to its roots in the purpose of God. Yea, even the darkness of mystery is ours. "Even as a hen gathereth her chickens under her wings"; in that sacred motherly darkness every faithful soul is, whether he knows it or not, when the light seems to have forsaken him. In his light, see all light; let your darkness never be that of the pit, but only that of heaven, for day and night they serve him there.

And if in all knowledge we are thinking over the thoughts of God, in all beauty it is ours to know the love of God, the outflow of a joy that is infinitely tender. No need of idle fancies that every flower enjoys the air it breathes. Our joy in it is something better than a magnified echo of its imagined life; it is the faintest response to the joy of God in and through his creation. No need of sighing for nymph and dryad to people once again with vague humanity the groves and streams. Let your heart go out to every form of life and beauty, not only with the assurance that our Father made them all, but that his love to you is throbbing in every pulse of this lovely world. By every solemn grove he invites you to worship. The songs of the birds pour their joy abroad; but they are given you to bear your praise above.

And, most of all, for here is the heart of the matter, be satisfied with nothing but goodness, a goodness that roots itself in God. A man might have every fact crammed into his brain, and know minutely the show of every beauty in the universe, without having as much of God as the smallest child that recognizes his mother's unselfishness, or the most despised publican that has begun to pray, God be merciful. Here is the strength of the lie that must be taken in God's name. Nothing of knowledge or beauty that is not essentially righteous can bring us nearer to God. It may make us feel rich and in need of nothing, but we are only the more blind and miserable.

In all and above all, seek first the righteousness of God, and all personality of his, this power of free moral choice, under no pretense allowing it to be merged with natural forces or divine volitions — these things shall be added unto you. From him and in him and unto him are all things. With God they become the power of boundless life unto boundless life.

Is it not now clear why the Christian cherishes jealously this position? He insists upon the separateness of his soul from God's world and from God's soul, simply that he may give it back to God. He must be himself in order that he may be God's. This jeweled cup has no value for him save as it holds the wine of Christ. I live, but only as Christ liveth in me. I, I, forever, in opposition to all philosophies or poetries that would rob man of himself, forever must he say, I. But having thus planted himself on that fortress from which no nature below can ever eject him, and no power above ever will, it is forever the fullest assertion of his personality, the amplest development of every power, the loftiest prerogative conceivable for created being, to take these words upon his lips, words that made it worth while for Christ to die — I choose God.

STEPHEN G. BARNES.

VARIETY IN TYPES OF CONVERSION.

A NEW TESTAMENT STUDY FOR MORNING CHAPEL.

In our chapel worship this year I have proposed, instead of taking one book for exposition, that we consider a subject manifestly illustrated by the whole Bible, and more particularly by certain passages and illustrations from the Gospels and Epistles, viz., "Some Types of Gospel Hearers." Our point of view is that of the Bible as a Book of Hearers; the Bible as furnishing us with some types of men and of audiences which the Gospel encounters. This point of view is that of human nature in its endless varieties to which a book of life is constantly adapting itself, in men who listen to it, accept it, reject it, oppose it, are indifferent to it, are comforted, warned, upbuilt by it, or affected in the many ways in which human nature encounters God's law and love. In following this theme so far, our studies from morning to morning have brought out the value of considering the Bible in its methods of *getting lodgment* as well as in the value of its *contents*. We have emphasized the fact that the Bible is a book of hearers as well as of speakers; a book of leaders truly, but also of followers; of audiences as well as of prophets and preachers; of parishes as well as of pastors. It is a record of human nature as well as of the divine nature; it is a record of the reception of truth as well as of its promulgation. We have been considering, moreover, the bearing of the many types of Biblical literature as seen from this point of view; the varied authorship from all ranks of life; the variant types of leadership as well; the different elements of character among the listeners in Christ's apostolic band; the varied parishes of Paul. The last two days we have considered the breadth of humanity, the balance of character and the many-sidedness of our Lord and his greatest apostles, in order to catch some reflection through them of the varied needs of men to whom they ministered the Gospel.

This morning I wish to consider with you "Some Types of Conversion in the New Testament," some hearers of the word in their first contact with the truth. My object is simply to illus-

trate again the variety of human capacity and need which comes into touch with the Gospel message, and the adaptability of Gospel methods and motives suggested. Let us take ten instances out of the many in the record, and simply ask some questions about them.

Here they are: Nicodemus, The Woman of Samaria, Zacchaeus, The Thief, The Eunuch, Paul, Cornelius, Lydia, The Jailor, Timothy.

1. What was their *social sphere*? Two women: one a woman of repute, one a sinner; one a Jewess, one a Samaritan. Eight men: one a despised tax-gatherer, one a Roman soldier, one an Ethiopian, one of mixed blood, Jewish and Greek. They range from a member of the Sanhedrim to a jailor; from a princess' treasurer to a Roman hireling; from a soldier to a merchant. Three of them were in scholarly pursuits, two eminently of the intellectual class. One was in legitimate business, another an extortioner. One came from a devout home, two were foes of the social order. Some of them were in private life, others in various ranks of the public service. Some of them were rich, others were poor.

2. What were some of their *mental and moral conditions*? Nicodemus and Paul were intellectually hostile: scholarly pride in the one case, and pride of hostile committal in the other. Timothy was intellectually ready through nurture; the eunuch was intellectually thirsty through longing for light. Ignorance and curiosity played through the darkened soul of the woman at the well, and ignorance and indifference from brutality and crime hardened the heart of the robber. The debasing of self-respect through avarice in a publican, was sewing up the mind of Zacchaeus to spiritual realities. Here was a seemingly bad man against social justice — the publican. Here was a manifestly bad man against the civil order — the thief. Here was an openly bad woman against the home — the woman of Samaria. Yet here alike in this group, also needing the Gospel, were the rest — some studious of the Bible and morally correct in conduct.

3. Who in this group seemed probably in the line of *conversion*, candidates for God's grace? Nicodemus, Lydia, the eunuch, Cornelius, and Timothy. Who were *outside* the ex-

pectancy of conversion? The thief, Zacchaeus, the Samaritan woman, the jailor, the persecutor.

4. *Where* were they and *what* were they doing when the challenge and the change met them? Nearly all about their work, except the thief. One only was at a prayer-meeting, after a day's toil; one was drawing water; one was traveling; one was in a jail; one was in a tree-top; one was awakened out of sleep at midnight; one was in the midst of hostile work at midday; one was on a secret visit of inquiry; one was dying on a cross.

5. What were some of the direct or indirect *means* of reaching these hearers? In nearly all of them the chief agency was personal contact and sympathy. Few of the conversions of the New Testament were in the crowd — most of them from personal, incidental work. So here. It was, in one case, allusion to a well of water, upspringing for a thirsty soul. Here, by the suggestion that Christ would be a guest with one everybody else despised. One was reached by a proposition to explain the Bible, "Understandest thou what thou readest?" The Bible as a book of mysteries without Jesus who fulfilled the prophecies, gave peace to the eunuch. One was reached by answer to a question of fear: "What must I do to be saved?" while a tender remonstrance from the Lord, reaching monitions of conscience in his own soul, touched the soul of a persecutor, "Saul, Saul, why persecutest thou me?" A prayer for mercy, "Lord, remember me," opened the vision of Paradise to a robber, while intellectual processes confronting the Master's authority opened the mind of Nicodemus, "Ye must be born anew." Here it was Christ's appeal to a sinful past experience in the woman, and again his appeal to self-respect in Zacchaeus. The unconscious influence of a sinless sufferer contrasted with his own guilt touched the heart of a thief. The old *good* life of correctness which yet needed the *better* life of a Gospel Saviour won the centurion. Attentive listening to testimony awakened the soul of Lydia. The godly nurture of a mother prepared Timothy for the spark of Paul's Gospel torch.

6. What were some *things overthrown* in some of these cases? Pride of intellect, which would not solve mysteries; flippancy and indifference from national prejudice and per-

sonal impurity; greed of money and extortion; hardness of heart to God and violence towards man; delusion of conscience.

7. And what were some of the *effects*? Secret discipleship, with at least one mild public protest in Nicodemus; water-pot left and sins forsaken to testify in a region where Philip afterward reaped the results in revival; reform right along the old lines of business dishonesty in Zacchaeus; the Gospel opened to the Gentiles through Cornelius; the first fruits of Europe in Lydia; the great apostle to the world, and Timothy his friend and coadjutor.

8. And now, running through all this variety it is a *simple Gospel* which is reaching men; a revelation of sin; a Saviour offered; an old life abandoned; a new life lived; a Lord and Master of thought and feeling and will accepted; the unseen and eternal world opened.

9. And the *great words* we catch on the one side are:

"Ye must be born anew."

"I that speak unto you am he."

"I must abide in thy house."

"I am Jesus, whom thou persecutest."

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"To-day shalt thou be with me in Paradise."

And on the other, we hear:

"I know that thou art a Teacher sent from God."

"He told me all things that ever I did. Is not this the Christ?"

"Lord, what wilt thou have me to do?"

"Lord, what must I do to be saved?"

"Lord, remember me when thou comest into thy Kingdom."

ALEXANDER R. MERRIAM.

SOME LITURGICAL CONTRADICTIONS.*

It has been well said that incongruity is the essence of the ludicrous. We can hardly avoid at least a smile at situations or proceedings in which there is a sharp and glaring chasm between assumption and fact, between theory and practice, between intention and achievement. Unfortunately, the world of religion affords rather frequent examples of such infelicities and inadequacies and inconsistencies. And perhaps there is no side of religious activity that has managed to incur this sort of ridicule more often than the conduct of services of public worship. The shortcomings of liturgical agents — ministers, choirs, congregations — and the maladjustments of prayer or praise or sermon or order of service — are they not common enough to be more or less proverbial, at least in the minds of those somewhat inclined to scoff at sacred things?

It may perhaps be feared that this essay is to repeat or add to these commonplace thrusts at public worship as it is in our churches. But, though I do not forget that popular satire, in spite of its tendency to flippancy and coarseness, often has no little positive value, I hasten to say at the outset that my present thought takes me in a wholly different direction. My intention is constructive rather than destructive, and my hope is to call up reflections that are more edifying than diverting. I shall venture to bring together in a rapid summary some of the contradictions or oppositions or paradoxes that exist in the institution of public worship of *necessity*, — those that inhere in its essential nature, and which, therefore, are quite as visible in its finest forms as in any of the many abuses of it, simply because they belong to inner structure rather than to outside appearance.

Nothing that I can say will be especially novel, of course. But I think that it is useful once in a while to recall and reconsider certain aspects of this historic institution that by the complexity of their elements offer peculiar difficulties of practical

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administration and at the same time peculiar opportunities for brilliant and powerful triumphs over difficulty. To the heedless these contradictions are pitfalls; to the wise and prudent they are challenges to the highest skill and tact. Possibly, therefore, they may be considered here, in spite of their familiarity.

I. On the whole, the most apparent of the essential contradictions of public worship is that between exercises of instruction and exercises of worship. The minister's liturgical consciousness (if he has one) is constantly being made aware of this. He feels himself to be a kind of liturgical ganglion — or switch-board — or clearing-house — through which are transmitted diverse currents of action, arriving from distinct sources, charged with distinct qualities, and sent out by him toward distinct ends. He knows that he must adapt himself to them all almost as if he were an actor who assumes different rôles as the play proceeds. At one moment he speaks as the herald or ambassador of God, proclaiming, expounding, enforcing divine truth, exhorting, warning, inspiring his hearers as a teacher or guide commissioned from on high. At another, he speaks simply as the spokesman or mouthpiece of the congregation, to which he belongs, which he is chosen to represent, and whose manifold needs, wants, aspirations, and thanksgivings he attempts vicariously to reduce to actual and explicit utterance.

These two currents of action are evidently different. One cannot be resolved into the other. They usually seem to be somewhat opposed to each other, and so to offer an insoluble contradiction. Yet both are instinctively recognized as indispensable to public worship fully formed. In our churches the minister must effectively use them both, must constantly intertwine them, must somehow make them converge into a higher unity than either can have alone — in a word, with us the individual minister in his mind and in his official action must solve the problem which they present.

It must be confessed that too often we see a solution that is not a true one. In the churches of the Puritan family the tendency has always been to push the didactic side of public worship to an extreme. The minister's mind is then so absorbed with the magisterial functions of his office that for him and for his people

the habits of public worship become distorted. Now, of course, no Protestant can consistently fail to give honor to the Word of God and to preaching as a vital accommodation of that Word. The church is to him not only the custodian, but the disseminator of the Gospel, and hence the pedagogic and hortative features of public worship are profoundly important. The only question is whether these features should be magnified to the exclusion or injury of others. Probably we should all agree that a purely catechetical service, or a purely evangelistic service, or even a service in which the sermon occupies the whole foreground, is not an ideal service, however useful and even necessary such partial services may be under certain circumstances.

On the other hand, in some churches the worshipful side of public worship is pushed to an extreme. Litanies are extended, thanksgivings are multiplied, hymns and canticles are heaped together, a lavish wealth of poetry, music, vestments, and ceremonies is displayed in the attempt to present to God a fitting and acceptable sacrifice. The most extreme form of this tendency is seen in the Roman church, but something of it is manifest among many Protestants. Here again every student of the historic genesis of public worship as an institution of Christianity knows that a right instinct is at work, though not always rightly applied and qualified. The only question here, as before, is whether public worship ought to be organized with worship as its exclusive or even its highly predominant end. Surely the evidence of history shows that there is great danger in the inconsiderate pushing of this theory of the matter.

We should all say at once that either of these solutions of the problem is not a true solution. The antithesis between instruction and worship, between exercises of impression and expression, between the prophetic and the priestly functions of the ministry, is not properly a hostile antagonism. One should certainly not push out the other, or overshadow and weaken and degrade the other. In particular, the minister is but half a liturgical master who allows part of his work practically to annihilate another part. Clearness of thought, it is true, requires the full recognition of the contradiction — instruction and worship are two different forms of liturgical action. But the

contradiction may be fully solved through the conscious purpose of the minister. It is for him to see and to make plain in all his action how each is the necessary *complement* of the other, and how the use of each may beget an immediate craving for the use of the other. Bible-reading and preaching should be deliberately directed so as to make prayer and praise inevitable. Prayer and praise should be so handled as to enlarge the appetite and the capacity for a fuller appropriation of God's truth. Thus it is in every healthy private experience, thus it has been in all the history of the church, and thus it should be in every well-organized service of public worship.

It is remarkable how few ministers really master the art of dealing justly by both sides of the service, and of turning freely and joyously from one to the other. Some of them unconsciously preach and lecture and even tirade in their prayers. Some of them can make little out of the lessons or the sermon beyond a kind of pious exclamation and ecstasy. The one class minimizes the sacrifice of worship, the other minimizes the proclamation of the Word; and in either case public worship is defrauded and deformed.

It must be admitted that in many churches the relation between didactic and worshipful exercises is obscured by the faulty planning or habitual treatment of the order of service. Too often the succession of exercises is an accidental one, or is made a heterogeneous procession of detached items, thus ignoring the principle that exercises tend naturally to go in pairs or groups of both impressive and expressive elements, or the principle that the normal sequence is impression first and expression afterward, or otherwise inverting and confusing things. Details cannot be treated here. But I venture three remarks: first, that the didactic Bible-reading should be brought nearer the opening of the service than is common, and should be made a strong and independent nucleus for strong expressive exercises there; second, that the sermon should be nearer the middle of the service than the end, and should be followed by more and fuller expressive exercises than is the usual custom; and, third, that no exercise should be permitted that has not a definite value for either impression or expression or that tends to stand aloof by itself.

II. Perhaps this first liturgical contradiction is too familiar and too often discussed. So let us glance at another. Take, for example, the necessary contradiction between the private or personal aspect of a service or an exercise and its collective or social aspect.

Look at it first from the minister's standpoint. He is a man at the same time that he is an official. His use of Scripture and his preaching must concern itself with such truth as he himself has apprehended and experienced and as he deems it best for him to emphasize, and yet it must also bear such a relation to the totality of truth that his voice may be the voice of God as heard by Christianity in its collective capacity and as demanded by the spiritual needs of many different hearers, nay, of mankind in some collective sense. His conduct of both prayer and praise must be the manifest outpouring of his own inmost soul, and yet it must also be a practical embodiment of the collective devotion of an assembly in all its varied membership. If he fails either in instruction or in worship to speak frankly and freely for himself and out of himself, his speaking will have the ring of formality or falseness. If he fails to adjust himself to the average human comprehension or judgment, or to express the average human feeling, particularly as these are represented in his actual congregation, his service as a public ministrant will be at least disappointing, perhaps repulsive and injurious. His fidelity to himself must be harmonized with his fidelity both to God and to his people.

This contradiction, which I have only barely outlined, is far more painful to solve than the first, because often the minister seems called to be what he is not. The truth of Christianity he has grasped only in part. Some facts of it are to him so brilliant that he would gaze upon them always. Or as he grows in spiritual maturity he sees the truth in startlingly new perspectives and colors and applications. So intent upon his own experience may he become that he may forget that his business as a prophet is not to publish a private revision of the Gospel, or an adulteration of it, or a critique of it, or even a chronicle of its gradual dawning upon his mind, but the whole, collective substance of Christianity as food for the general spiritual hunger

of the world. On the other hand, as a prayer-offerer and a praise-leader the minister is tempted simply to give voice to his own struggles and yearnings and to offer his own tribute of adoration and thanksgiving — personal and temporary and defective though the expression may be. Perhaps he comes to his Sunday duty under the stress of a private affliction, out of a private conflict, or in the glow of a private aspiration. If so, he may forget that his business as a priest is not to rehearse his private communings with God in the presence of the congregation or to impose the workings of his mind upon them, but to utter the heart and mind of the congregation — which usually means something of the heart and mind of average humanity.

The solution here is plainly to be sought in a studious breadth on the minister's part. He is called to know the Gospel in its fullness, in its infinite sweep and sublimity, in its universal relations, in its marvelous fitness to all men. He is a false prophet if he is content with anything less. And he is likewise called to know the experience of men and women and children in its variety, in its heights and depths, in its weakness and its strength. He will prove a narrow priest if he shuts himself up to himself. He cannot afford to be a mere theological partisan or a freaky dabbler in religion. Neither can he afford to be a recluse, or a member of a small class or clique. As the agent of mutual exchange in public worship, while not losing his individual identity or practicing any professional insincerity, he must learn in some true sense to identify himself with immense personalities outside himself — on the one hand with the infinite spirit of God, and on the other with the wonderful spirit of humanity.

That this special duty requires high powers of mind goes without saying. It demands no small a degree of logical grasp, of imagination, of sympathy. While the personal experience goes forward within itself, it must also have in view the wide horizon of spiritual reality that lies outside, must see something of the organic relation of the less to the greater, of the part to the whole, and must constantly be interpreting what is peculiar and original to itself in terms and measures that are general, collective, universal. Thus only can the minister's experience save itself from disaster, and thus only can it lead up to the fitting

exercise of liturgical functions before and in behalf of the social, collective organism which we call the congregation.

But this contradiction between the individualistic and the collective affects not only the minister, but every other participant in public worship. Every person in a congregation by virtue of his presence there takes on a certain collective duty. He is apt to measure all impressive exercises by their effect on *him*, and all expressive exercises by their fitness for *him*, forgetting that both are really to be adjusted to the collective needs of the congregation as a whole. The peculiar emphasis that our American civilization places on the individual and on individual opinion makes the collective treatment of public worship with us peculiarly difficult. Fully one-half of the criticisms of public worship on the part of laymen would be set aside if only we could get a stronger grasp of the truth that public worship is a social function, the act of a collective unit, and also the concrete manifestation of a collective Christianity. Shall we sit contentedly under preaching that does not appeal to us and edify us? Shall we join in prayer and praise that is couched in forms that we should not choose? Perhaps the whole trouble is that we are standing aloof from the congregation for which these exercises are devised, or even from the average thought of men generally.

But, while on the whole this tendency to captiousness and selfishness about liturgical customs is most frequent among the people of our order, the reverse tendency is not unknown, especially in churches that use a fixed liturgy. There we encounter the drift toward regarding public worship as a sort of a general ecclesiastical mechanism without profound personal values. Instruction is given and received without having any special private application. And worship is offered that has no root in personal experience. The hearer says, "This is all true and right enough for men generally," when he ought to say, "This means *me*." The singer says, "This is a beautiful poem of confession or of aspiration," when he ought to find in it a medium for the utterance of his own inmost heart as well as for the exercise of his taste and his voice. The inevitable result of this whole tendency is an altogether vicious externality in public worship — a liturgical method whose forms are perhaps unexceptionable, but whose spirit is empty and cold.

Somehow, then, for both the officiating minister and for every person in the congregation, a reasonable balance must be struck between that which is purely private and that which is social, between the individual and the collective. Ideally, there is no necessary opposition between the two, but practically, as we all know, each tends to shut out the other.

III. The two contradictions that have been mentioned are patent to every one. But there are others, not so conspicuous, perhaps, yet real and important. For example, every act of public worship may be said to have two mental aspects, the actual or apparent and the symbolic. The one aspect may be more or less homely, pragmatic, perhaps petty or even mean. The other is inherently beautiful, ideal, noble. Every act is worthy of being considered both according to what it is in itself and according to what it stands for or symbolizes. Indeed, the whole institution of public worship needs constantly to be studied in both these aspects if one is to realize its whole value.

To illustrate from one or two details. For a Bible lesson let us suppose that the story of the Prodigal Son is read. On the surface this is simply a bit of real life in the East, a fragment of family history, graphically told and fitted with a fine dramatic point. But symbolically, like all the parables, it presents a view of salvation as it lay in the Saviour's mind; or, taken on a larger scale, it is a piece of God's revelation of himself and his purposes and workings that constitutes the basis of true religion. In public worship the reading of this passage appeals to one hearer almost wholly in its apparent meaning, but to another chiefly in its symbolic meaning. In this case the bearings of the two are comparatively plain. But many Biblical passages might be cited, as from books like Job or the Revelation, not to speak of certain Old Testament Histories and New Testament Epistles, where the relation between the apparent and the symbolic meaning, or at least between the actual meaning to the popular mind and the possible depth of meaning as seen by a scholarly mind, is obscure and difficult.

It is a great comfort that something of the same sort can be said for preaching. Apparently, a sermon consists of certain assertions, arguments, illustrations, appeals, etc., which, when

weighed by a cool, external criticism, may be actually weak, illogical, injudicious, and even wrong-headed *in toto*. And yet every sermon stands symbolically for an ideal — an ideal of Revelation, of Gospel proclamation, of pastoral entreaty and incentive. Under certain conditions the same sermon may have two totally opposite effects, the one in consequence of its actual shortcomings, and the other in consequence of its symbolic implications and suggestions.

In these cases we see the working of our contradiction in one way. Precisely the opposite working is seen often in connection with the use of hymns. I have known a sensitive and sincere mind to draw back from the use of certain intense and lofty hymns, not because the hymns were really false, but because they embodied an ideal type of sentiment which the user felt was not actual in his case. Now, I think that incalculable injury has been done by the reckless and flippant use of emotional hymns in social conditions that are unsuitable, and doubtless there are many precious hymns that everyone ought not to deliberately adopt as his own without sober consideration. But the ideal quality that inheres in all stated public worship justifies the use there of just such hymns, not because they are the actual sentiments in detail of A, B, and C who happen to be in the congregation; but because they correspond to the ideal sentiments of an ideal body of worshipers. The very reason for the amazing vitality of the great hymns and other formulae of worship, like the great historic prayers, lies just here — in their correspondence to an ideal standard of expression.

No doubt this side of the matter might be made still more vivid if there were time to contrast the striking distinction between the actual and the symbolic aspects of the complex exercises that we call Sacraments or Ordinances. But this would introduce questions that lie aside from my present purpose.

Enough has been said to bring us easily back to the thought that public worship is an institution in which actual and symbolic exercises are constantly mingled, or rather, one in which every exercise has both aspects at once. In almost every concrete case there is something of contradiction between the two. Either successive exercises differ too broadly in symbolic quality, or the

whole service is on too high or too low a plane for the conditions furnished. The jar of passing from one item to another, the discord between the tone of one and that of the next, or the attempt one moment to climb into the seventh heaven of exaltation only to be tumbled forthwith into bathos, — these things are more than an offense against good taste. And, similarly, the adaptation of the entire manner of public worship to a particular place is a delicate problem. The street services of the Salvation Army illustrate one extreme of the scale; the cathedral services of England perhaps illustrate the other. What constitutes the right degree of symbolic quality for a given place and time, depends on a long list of special considerations. And at every point, both in the planning of services as wholes, and in handling each separate item, the minister is confronted with the duty of harmonizing the actual or superficial treatment with what he conceives to be its symbolic intention or its probable symbolic value to his congregation.

My impression is that practical ministrants in public worship, like ministers and choir-singers, are in some danger always of immersing themselves too absolutely in the details of what they are actually called to do, and that most popular reflection upon the various features of public services fastens itself too closely upon those details as they appear superficially. The weight of antecedent preparation and of subsequent criticism falls on this side of the matter almost as if there were no other. And yet probably we should agree, when we consider the spiritual effectiveness of such services as we have known, that often their most striking values were those derived somehow from their symbolic suggestion rather than from the immediate, tangible impress of what they actually were in themselves. How truly it is sometimes said that preaching is a power over those who cannot remember what it was about or who cannot even follow its thought at the moment. How clear it is sometimes that music and poetry and eloquence in a service have positive spiritual energy when analysis shows them to have little beyond an indescribable symbolic potency! What a fascination for a certain class of truly earnest and devout minds there is in a highly ceremonial service, simply because it satisfies their craving for an elaborate symbolism of religious sentiments!

We here find ourselves involved in a singularly complicated series of questions. We must give up the attempt to pursue the inquiries that offer. It would probably be clear, if we went on, that whatever is introduced into public worship should have a fairly definite symbolic intention, that that intention should be explained from time to time, and that we should never rest satisfied with exercises that have lost their symbolic power. How weak in most churches is the symbolic virtue of the collection, even when a goodly amount of money is actually gathered! How vague is the symbolic purpose of most choir music, even when the words and the music are in themselves good enough! How do we once in a while find the ordinance of baptism emptied of most of its symbolic force, even though it does serve to attach a name permanently! How in some churches a whole series of public services of a particular kind seems to have run itself out, not because they fail of a certain actual ongo, but because there has evaporated from them that higher, more intangible something that makes them demonstrations of ideal Christianity here on earth and foretastes of the heavenly communion beyond!

I wish that I had the genius to elaborate a little that last phrase — “public worship a demonstration of ideal Christianity here on earth and a foretaste of the heavenly communion beyond.” But probably here is the place to break off in this humble sketch or study. There are many other important contradictions besides the three great ones that have been touched upon, and plainly there is much more in these than has been brought out. Even such a rapid discussion as the present does something to show the special difficulties which these and other contradictions involve, as well as how needless is the blundering or distress which they often bring with them for those who do not clearly understand them. And probably even this sort of treatment also indicates that it is only by returning to the subject again and again, and by trying with a reverent philosophy to penetrate into its inner mystery, that we can ever hope to achieve real success with the practical handling of public worship week by week as at once a representative and a creative institution of Christianity.

WALDO S. PRATT.

Book Reviews.

THE CROSS IN TRADITION, HISTORY, AND ART.

The first impression of this monograph is chiefly that made by its exceeding sumptuousness as a piece of book-making. Fine paper, ample pages, large and elegant type, numerous and often very beautiful illustrations — all these give a quality of richness which is evidently meant by those responsible for the publication to testify to their sense of the dignity and symbolic value of the theme of the work. And, as one examines into the substance of the book, he is constantly stirred to admiration over the marks of affectionate and elaborate care on the author's part to make his study exhaustive and adequate within his chosen field. The really prodigious scope of research involved is finely indicated not only by the long bibliography prefixed to the text, but by the very minute and copious footnotes and references throughout. The use of the volume is facilitated by a long and well-arranged index.

The forty chapters are grouped in three parts, though without very clear reason. Part I begins with summaries of cruciform emblems and implements among early peoples, including prehistoric periods, and among the Jews and Romans, with statements regarding the practice of crucifixion in all ages, detailed with somewhat gruesome fullness; and leads up to a study of the legends and traditions regarding the Cross of Calvary, with special attention to the alleged discovery of "The True Cross" and its subsequent history, culminating in a presentation of "The Doctrinal Teaching of the Crucifixion" as it is conceived by those who have sought in various ways graphically to represent it. Part II consists of a very interesting series of studies of the use of crucifixes and cruciform emblems in Christian worship and allied institutions, as, for example, in rood screens and altars, in episcopal and pastoral insignia, in the architectural decoration of churches, in the marking of sacred places in cities, along road-

The Cross in Tradition, History, and Art. By the Rev. William Wood Seymour. New York : G. P. Putnam's Sons, 1898, pp. xxx, 489. \$7.50.

sides, and in places of burial. The illustrations here are particularly striking and suggestive. Part III is more miscellaneous, treating of the traditional varieties of the cross as an emblem, of its heraldic and numismatic applications, of some of its more ritualistic and mystical uses, particularly of the sign of the cross in a great variety of connections, of "Puritan Objections to the Cross," and of the appearance of crosses in nature, as in the heavens ("The Southern Cross"), in snow-flakes, crystals, flowers, etc.

Something of the author's presuppositions and attitude may be judged from sentences like the following, taken from different parts of the book. The purpose of the opening chapter (on the Cross among savage peoples, etc.) is stated to be "to show that among other traces of the true religion, preserved in traditions, rites, and symbols, God has handed down through all ages a prophetic type of the cardinal truth which was indissolubly connected with, and not only revealed in, the Atoning Sacrifice" (p. 1). Regarding the Empress Helena's discovery of the True Cross in the year 326, the author concludes "that the cross . . . was that upon which our Saviour died" (p. 118). The very elaborate study that is made of every description of artistic representation in which the Cross appears is justified by remarks like these: "We should never forget when studying the works of artists, especially of the earlier masters, that . . . they were meant to teach the heart" (p. 140). "The realistic has been sought for by the modern artist, forgetful that perhaps in doing so he was defeating the holy teaching of art. There are some things beyond mere digital skill; men must be content to suggest, and let faith and love fill up the outline" (p. 179). Naturally, the Puritan revolt in England calls out many strong complaints of what seems to our author as "their bitter hatred to the Church and everything tending to glorify and symbolize the divine truths of her worship" (p. 446). Under the discussion of the Cross in nature it is queried whether it is "a mere accident that cruciferous plants bearing fruit are not only poisonous, but are often nutritious," and attention is called to the fact that "a tear-drop is full of minute crosses, and, when it has evaporated, leaves in unmistakable characters its cruciform record of sorrow" (p. 462-3).

From these random quotations it will be seen that the sentiment which inspired the author to pursue his investigation with such extreme and loving care was intensely sacramentarian, and that this warmth of feeling runs off readily into extreme fancifulness and mysticism. If it were not for the amount of curious and beautiful information which is carefully and skillfully displayed on every page, often representing antiquarian research of really high quality, the volume would make a somewhat melancholy impression, simply because the value of a mere symbol is so grotesquely overestimated. But as it is, the solid worth of the study largely counterbalances the sentimentality which apparently called it forth.

The work is probably lacking in proportion and completeness of detail because before it reached publication both the author himself and the editor to whom he left it passed away. But no pains have been spared by those into whose hands the manuscript finally came to give it the best possible outward form, so that no feature of either subject or treatment should seem wanting in dignity.

WALDO S. PRATT.

The *Dictionary of the Bible*, by Dr. Davis, with the collaboration of Drs. Warfield and Purves, all of Princeton Seminary, embraces all lexical matter contained in the canonical books and in First Maccabees: it is on the basis of the Revised Version. It is intended mainly for popular use, but as such has, with here and there an oversight, worked up the latest materials of verified research in every department. Although it excludes an undue consideration of hypothetical criticism, it nevertheless has wisely presented the main outlines of its prevailing moods. The method of the presentation, however, is not uniform, sometimes it is to be found under the main topics, sometimes with the minor, so that one is not always sure of where to look for it. The words within its scope have been fairly gleaned and will bear favorable comparison in numerical completeness with all the recent dictionaries. Proper names have their probable meaning given, which is a considerable help to the ordinary student of the Bible. While the dictionary is conservative in its tone and method, it is also judiciously progressive. The illustrations and maps are medium. (The Westminster Press, pp. 806. \$2.00 net.)

That portion of the *Modern Readers' Bible* which covers the *New Testament* is issued in four volumes. The first contains the Gospels of Matthew and Mark and the General Epistles, among which is included Hebrews; the second and third contain the Gospel of Luke, the Book of Acts, and the Epistles of Paul; the fourth contains the Gospel, Epistles, and Revelation of John. The spirit of the editor's method is seen to advantage in the arrangement of the Pauline Epis-

ties, which are not placed apart by themselves, but in chronological connection with the narrative of Acts—an arrangement which, naturally, must help greatly to their understanding, providing always the chronology is correct. This is hardly the case with Galatians, which is placed in Paul's third mission tour, after the second specific mention of his visit to the "Galatian region." This really accepts the North Galatian theory, which the editor admits, but justifies (p. 220) on the ground that, if this theory be correct, this will be the right and proper place for the Epistle; if it is not correct, the Epistle will nevertheless appear in connection with its natural context. As a matter of critical fact, and on the basis of the South Galatian theory, it should be placed much later yet—at the close of the 19th chapter of Acts, the "first time" of Gal. v. 13 being not specific, but general in its meaning. Colossians is preceded by Ephesians—an order which must be wrong in view of the thought relationship of the two Epistles, and both letters are followed by Philippians—an arrangement which has nothing for it in the writings themselves, and very much against it. The Gospel of John is differenced from the Synoptics as a narrative whose purpose is the support of a theological position, the events being treated as signs and witnesses to it. It is something more than a simple story, something less than a logical argument. This we might easily understand to be so, from the evident Ephesian surroundings of the Gospel's composition. The First Epistle is held to be like the Epistle of James—a sample of the New Testament Wisdom literature—being, not an epistolary development of thought, but a set of independent meditations on certain truths. This seems to be a misconception of the Epistle's prologue, which makes clear the epistolary relationship which the writing holds to the Gospel. The editor's idea of Revelation is that it is a rhapsody characterized by an idealizing of the seer's present ideas rather than by a predictive forecast of the future. This is, of course, a view which critically harmonizes with the naturalistic idea of inspiration, though we have no reason to believe that the editor would commit himself to such a position. On the whole, the estimate of the Johannine writings is fair, and this newly-arranged Bible is, in general, a great blessing to the thoughtful reader and can scarcely be used by him without an illuminating helpfulness in the understanding of what he reads. (Macmillan, 50 cents each.)

Among the many books which seek to popularize the results of Biblical science, none deserves more hearty commendation than *The Messages of the Earlier Prophets* by Professor Sanders of Yale and Professor Kent of Brown University. This aims to present in outline the lives and the teachings of the prophets from Amos to Jeremiah. A carefully written and admirable introduction discusses the beginnings of Hebrew prophecy, the characteristics of the prophetic writings, and the use of a paraphrase of the prophetic utterances. Then follow the prophets in strictly chronological order, with a brief introduction to each, exhibiting the historical situation and the personal experience of each prophet, and a paraphrase of his message. It is not to be expected that the introductions will contain much that is new. All that can be demanded is that they shall be accurate and shall emphasize the facts that are most significant for understanding the man and the message. These requirements they fulfill in a very satisfactory manner. The paraphrases are the most novel and the most useful feature of the book. Instead of attempting a lengthy exposition of the words of the prophets, the authors have put their

message into new language that shall embody the results of the best historico-critical exegesis. Here also they have done their work well. Their critical judgment is sound, and their interpretation evidently rests upon careful weighing of all the conflicting views. In general, they disclose a tendency towards the more modern critical views, but there is nothing radical or one-sided in their presentation. One of the most valuable features of the book is its positive tone. It presents only established results. There is no polemic against traditional opinions, and doubtful passages are simply left out of discussion. The limits of the book have necessitated considerable abbreviation in the paraphrases. This has been done judiciously, and the result is that the central thoughts of the prophets stand out all the more clearly. No one can read this little book without gaining a deeper insight into the message of the early prophets, and we know no work better adapted to the needs of one who is beginning the study of the prophetic literature. (Wattles, pp. xv, 304. \$1.00.)

Prof. Potwin has given us in his *Here and There in the New Testament*, a collection of studies in the original text, partly grammatical, partly critical, partly doctrinal, prefaced with an introductory essay on New Testament Exegesis, and forming altogether an interesting and quite scholarly volume. The discussions are not of equal excellence, which is not so strange, in view of their varied character. If we might single out the more noteworthy, they would be "II," *Ἐπιούσιος* in the Lord's Prayer where the preferred meaning of "continual" is well worked out; "III," Does the Lord's Prayer mention the Devil?—which is answered by retaining the authorized rendering, on the basis of a somewhat overdetailed reasoning; "VI," The New Testament Use of *ἀγαπάω* and *φιλέω*—in which the author holds that the New Testament writers generally follow the Septuagint in confining their usage to *ἀγαπάω*. The one exception is John, who used both words, because he did not know Greek well enough to distinguish between them—a position which is doubtless correct; "IX," Does the Preface to Luke's Gospel belong also to the Acts?—to which an affirmative reply is given; but, as it seems to us, on insufficient grounds, or, to be more accurate, through a misconception of the purpose given in the Preface. This purpose was not to inform Theophilus on the whole course of Christian events down to the time of writing; but to inform him on those particular events with reference to which he had been catechetically instructed for admission to the Church, which instruction naturally comprised the events of Christ's life and work. The purpose of Acts, which must have been written at least two years after the Gospel, was an entirely different one from that of the Gospel, and can only with difficulty be understood as having been intended from the beginning of Luke's literary work. In fact, it is most likely that the Gospel itself started in Theophilus' mind questions which made another treatise necessary, and so the Book of Acts was written. In a certain sense, the prefatory essay on New Testament exegesis is the most interesting part of the book, since it discloses the basis on which the after-discussions are carried out. The author has not spared himself, nor his readers, in covering the full ground of the prerequisites for a thorough exegesis. The personal qualifications are elaborately outlined. In view, however, of the large light thrown upon New Testament Greek by such a his-
 torical grammar as that of Jannaris, one is tempted to place more emphasis than the author seems disposed to do upon a familiarity with the development of the language from its classical through its post-classical period, at least

through the Graeco-Roman part of that period. In the principles laid down, the definition given to exegesis, "a re-statement of the writer's meaning in language that may be clearer than his own, especially to readers of our time," seems just a little verbose, though perhaps it is fair enough; but when the author follows this with a distinction between "primary" and "secondary" exegesis, saying that the former asks: "What does the author mean in the exact form of his thought, as conditioned by his knowledge, mental state, language, times, and circumstances?" and the latter: "What does he mean as translated into modern forms of thought, and what is the foundation meaning, more general and lying deeper than the primary meaning?" and then proceeds further to differentiate by saying that "the primary is not simply the literal as distinguished from the figurative," but "the immediate and obvious, as distinguished from the reflective and remote," the question naturally arises whether he is justified at all in giving us two kinds of exegesis. In fact, he admits that the "primary" exegesis is "exegesis proper." We believe, on the basis of his own definition, that the "secondary" exegesis is not exegesis at all. Exegesis is the simple interpretation of the author's meaning, without criticism of its correctness, or application of its content. More than this is dogmatics. The methods suggested are some of them very good; but others are not what might be termed necessary. This may account for some of the needless work and almost needless results which appear, at times, in the discussions of the book. (Revell, pp. 220. \$1.00.)

The last volume of the *Biblical Illustrator* covers the Book of Revelation. The previous volumes have been noticed in our pages, from time to time, and the same judgment is to be passed upon them all: that to one who can be independent of the book, his use of it may be serviceable to him; to one who cannot be, it must be more or less of a danger. (Revell, pp. vii, 787. \$2.00.)

Jerusalem the Holy is described by its author as "a brief history of Ancient Jerusalem, with an account of the modern city and its conditions,—political, religious, and social." A five-years residence in Jerusalem, as United States Consul, and a fairly diligent study of the principal modern works upon the Holy City, is Mr. Wallace's equipment for his task. Some fifty pages are devoted to a sketch of the history of Jerusalem from Patriarchal times to the opening of the Christian era. There are very few references to the Biblical and other sources, and, indeed, the author does not seem to have troubled himself much about these. He is able to condense the history of the city from Solomon to Herod into six pages, which is heroic work. The bulk of the book is given to a description of present-day conditions in and about Jerusalem. Such themes as the City within the Walls, the City outside the Walls, the Walls and Gates, the Hills round about, the Valleys, the Temple Hill, the Church of the Holy Sepulchre, the New Calvary, Excavations, Climate, etc., are treated after the fashion of the guide-books. In fact, Mr. Wallace has declared it as his purpose to try and meet the wants of the tourist, prospective and actual. But most travelers will prefer their Bibles and their Baedekers. Still, many will find this work serviceable, especially in its summary of the results of modern excavations. (Revell, pp. 560. \$1.50.)

The History of Early Christianity covers the period from A. D. 29 to A. D. 190. The author, who is a Fellow and Lecturer of St. John Baptist College, Oxford, says that the "volume is intended as a defense of orthodox Christian-

ity." By "orthodox" Mr. Pullan means the modern Anglican view of the early Church. He chooses A. D. 190 as the *terminus ad quem*, because "it has for many years been conceded by intelligent opponents of orthodox Christianity that by A. D. 180 or 190 orthodoxy was in possession of the field." (v.) The work opens with a very good but brief chapter on Rome and Her Religion. This constituted the whole environment of the Church, so far as Mr. Pullan's treatment of the subject would indicate. He has, it is true, a chapter on the State and the Church, but it deals only with the question of the persecutions. A large amount of space relatively is given to such themes as Successors of the Apostles, Rome and St. Peter, the Church and the Ministry, and Christian Worship, and in each case the author "defends Anglican orthodoxy." Mr. Pullan has made himself fairly familiar with both the orthodox and the heretical writers of the first and second centuries, and his estimate of each is, on the whole, fair and just. But his determination to prove his thesis tends to color his views on almost all questions. His book was written for the general reader, and must be judged by that standard. Its defects are largely due to the fact that the author fails to reckon with all the elements in the problem, but also to the fact that he has taken a brief for Anglican orthodoxy. (E. R. Herrick & Co., pp. 306. \$1.50.)

The personality and work of the leading reformers of the sixteenth century are themes of perennial interest, and Messrs. G. P. Putnam's Sons have planned wisely in proposing a series of scholarly yet popular biographies under the general title of "Heroes of the Reformation." Of this series, Rev. Dr. Samuel Macaulay Jackson has been chosen editor. The first two volumes, now before us, are on *Luther*, by Prof. Henry E. Jacobs of the Evangelical Lutheran Seminary at Philadelphia, and on *Melancthon*, by Prof. James W. Richard of the Lutheran Seminary at Gettysburg. Both are admirable pieces of work, presenting the fruit of recent investigations, as well as the long-known facts, clearly and readably. They make foremost the biographic element in that the personalities depicted are not made subordinate to a general history of their times. Luther and Melancthon, as here presented, stand out sharply defined, and the reader cannot fail to gain a better idea of their place and significance in the Kingdom of God. The value of both volumes has been enhanced by judicious illustration, and especially by portraits not only of the reformers themselves, but of their principal associates or opponents. (Putnam's, pp. xv., 454; and xv., 399. \$1.50 each.)

A volume in which the more familiar biographical facts regarding the leaders in the greatest religious movement of the eighteenth century are pleasantly told, is that entitled *Makers of Methodism*, by Rev. Dr. W. H. Withrow. Designed apparently for youthful readers, it sketches the lives of Susanna, John and Charles Wesley, of Nelson, Told, and Whitefield, of the Countess of Huntington, Fletcher, and Mary Bosanquet, as well as of the pioneers of Methodism in the New World. The story of the Methodist movement is always an inspiring theme, and the volume before us gives a rapid survey of its heroes and their achievements that ought to stimulate many of its readers to further acquaintance with Methodist beginnings. (Eaton & Mains, pp. 310. 90 cents.)

In *The Story of Oberlin* Rev. Dr. Delavan L. Leonard has told with evident enthusiasm, but with no less manifest avoidance of indiscriminate lauda-

tion, the history of this remarkable institution. The book will appeal, of course, to all graduates and friends of the college, as well as to those interested in the strong men who have shaped its history; but it ought to have scarcely less worth to those desirous of acquaintance with an important phase of Congregational development during the present century, or to those whose wish is simply a better knowledge of the movements characteristic of those two wonderful decades of reforms, social experiments, and "isms," which stretch from 1830 to 1850, and seem so strange to our altered age. The reader will find himself sympathetically carried through the story of Oberlin's growth from the clearing of the primeval forest, the establishment of the peculiar community, co-education, anti-slavery, reforms in food and drink, student support by manual labor, "perfectionism," and many other interesting traits, some temporary, others permanent, to the strong institution of the present day. (Pilgrim Press, pp. 447. \$1.50.)

No theological instructor has done so much to awaken interest in the study of Church History in America, none was more widely acquainted or more generally beloved both at home and abroad, and none labored so earnestly or so persistently to bring about a recognition of the common sisterhood of all branches of the Christian Church, as the late Dr. Schaff. It is fitting that a *Life of Philip Schaff* should be written, for he was not merely a unique personality — "a Swiss by birth, a German by education, an American by choice," as he described himself,—and a scholar who popularized knowledge on many varied fields of religious thought; but a delightful companion, the personal friend of the chief theologians of Europe and America for the last half-century, and the servant of our American churches in a pre-eminent degree. But it is peculiarly fortunate that Dr. Schaff has had so sympathetic, capable, and discriminating a biographer as his son, Prof. David S. Schaff of Lane Theological Seminary. The volume is an admirable one, and a worthy monument to the memory of one of the most useful of Christian teachers and writers. (Scribner's, pp. xv, 526. \$3.00.)

Through Armenia on Horseback is a graphic description of a midwinter trip from Constantinople to Alexandretta, *via* Trebizond, Erzerum, Bitlis, Diarbekr, and Aintab. The substance of this book appeared first in a series of letters to the New York "Herald," in the interests of which the journey was taken. Mr. Hepworth was accompanied by Mr. Sidney Whitman, a personal friend of the Sultan, together with a small body-guard of Turkish soldiers. He was unaccustomed to Oriental travel, does not speak any of the languages of Turkey, and hence was dependent upon his companions for all intercourse with the natives. This is not precisely the way to get disinterested testimony. But, under the circumstances, Mr. Hepworth has given us a remarkably dispassionate and unprejudiced description of the deplorable state of affairs in Central Turkey. It is true, he distributes the blame for the Armenian massacres pretty evenly among the various parties concerned with them: the Sultan, the Armenian Revolutionists, the Kurdish soldiers, the Palace officials, and the incorrigible Armenians. Mr. Hepworth is a minister of the Gospel, and he gladly pays a high tribute to Robert College and to the work of our missionaries throughout Turkey. His book gives us a vivid picture of the wretched and almost hopeless condition of all the subject races in the Turkish Empire; and, optimist as he is, Mr. Hepworth offers no way of escape for them. We commend the book as an honest effort to view both sides of the

Armenian question in an unprejudiced way. But three months is too short a time to acquire reliable information upon such an intricate subject. (Dutton, pp. 355. \$2.00.)

Kamil Abdul Messiah, by Rev. Dr. H. H. Jessup, is the very interesting and rather remarkable story of a Moslem youth, educated in the Turkish military schools, who became a devout believer and an earnest worker among his countrymen. His early death, probably from poisoning, was a most serious loss to the work in Arabia. (Westminster Press, pp. 156. \$1.00.)

One main advantage of the observation of historic anniversaries is the opportunity that they afford for calling to the minds of busy men immersed in present cares the great facts of the past. Such a memorial occasion of far-reaching interest was the celebration of the *Two Hundred and Fiftieth Anniversary of the Westminster Assembly*, held at Winona Lake, in connection with the session of the Presbyterian General Assembly on May 26, 1898. Thirteen addresses of considerable elaborateness, though of necessary brevity, were delivered; and the work of Presbyterianism was passed in review from the time of the celebrated Assembly to that of modern missions. Essentially eulogistic, as was almost necessarily the case, they present an interesting survey of the work of the Assembly and of the Church which has peculiarly venerated it as seen through the eyes of loyal Presbyterians of the present day. The General Assembly has wisely given permanency to these addresses by causing them to be published in a handsome little volume. (Presb. Bd. of Publ., pp. 342. \$1.00.)

The Death and Resurrection of Jesus Christ is the third and final volume by Dr. Stapfer on the Person, Authority, and Work of Christ. The translation is by Mrs. Houghton and is well done. Our author expatiates, both in his preface and in his concluding chapter, on the difficulties which beset his theme, and on his inadequate preparation for the task. Few will be disposed to combat his judgment on either of these points. But he also assures us that he proposes to treat his subject in a purely objective and scientific way. "I shall endeavor to set aside all that religious education and received tradition have put *a priori* in the thought of all of us" . . . "and shall seek to . . . speak . . . as if my eyes had fallen upon the Gospel narratives for the first time, and as if no book, whether of edification or of criticism, had been written upon them or were known to me" (x). Alas! Dr. Stapfer soon forgets his vows, for he has not proceeded far before he is referring to the "various camps of criticism," to "modern exegetes," and to "much controverted questions." Then there pervades his entire work, as is natural and proper, a warm Christian faith and a distinct prejudice in favor of the traditional estimate of Jesus Christ. Many things in this volume are well conceived and well expressed, but the book, as a whole, is disappointing. Our author would have served his purpose better had he gathered together *all the sources*, sifted them carefully, and given us the net result of his labors. Instead of this, he mingles his own thoughts and fancies with the historic accounts, and rarely misses an opportunity to "edify us by his pious reflections." The work will be highly appreciated by all those who like it. (Scribner's, pp. xiii, 277. \$1.25.)

Professor William James, in his Ingersoll Lecture on *Human Immortality*, has confined himself to the treatment of two supposed objections to the doc-

trine, which, it seems to him, are especially appropriate for the psychologist to discuss. His aim is not to formulate the doctrine positively, but solely to show how two phases of thought that have been commonly believed to exclude it, do not, even when interpreted in strictest terms of science, necessarily shut it out. The first theory discussed is that "thought is a function of the brain." Does the acceptance of this formula involve the denial of individual immortality? He urges "that when we think of the law that thought is a function of the brain, we are not required to think of productive function only; we are entitled also to consider permissive or transmissive function." Respecting what it is that is the producer of thought, we may know nothing. Certainly, molecular change does not express it. So that the holder of this theory leaves no riddle unsolved which is not also, of necessity, abandoned by him who holds to the productive function of the brain. This theory of transmissive functioning certainly does not exclude personal immortality. The "second point is relative to the incredible and intolerable number of beings which, with our modern imagination, we must believe to be immortal, if immortality be true." The relief from the difficulty he finds in a broader and more sympathetic view of the whole universe, with an elimination of the aristocratic feeling which would, of necessity, confine immortality to a few chosen human beings saturated with modern culture. The most valuable part of the lecture is the discussion, elaborated in the notes, of the productive and transmissive functioning of the brain in relation to thought. (Houghton, Mifflin & Co., pp. 70. \$1.00.)

Everything that Professor Porden P. Bowne writes is worth reading. There is a solidness of conviction, a keenness of analysis, a freshness and clearness of expression in all his work that has a peculiar attractiveness. We wish his conviction would not come, at times, so disagreeably near supercilious cocksureness, and that his brightness would not approach so close to the slippery edge of flippancy. In his last little booklet on the *Christian Revelation* he appears in his best and soberest mood. Believing, as he says in his preface, "that current difficulties concerning revelation are needless, if not gratuitous, and arise mainly from the abstract discussion of a problem which can be successfully dealt with only in the concrete," he proposes to analyze the problem of Revelation into its elements, with the purpose of showing, from the very nature of the elements present, what can and what cannot be its solution. Believing most heartily and emphatically in the adequacy and permanency of the Christian revelation, and holding that the Bible is the historical and literary product of the self-revealing movement of God which culminated in Christ, Professor Bowne raises the question as to what is revelation. This question is to be answered primarily in terms of the purpose and content of revelation; not in terms of its method. "What the world most of all needs is the good news of God." It is for the supply of this need that we have the Christian revelation. The Christian revelation is in the Bible, and "consists essentially in certain ways of thinking about God, his character, his purpose in our creation, and his relation to us." Though other religions may be of some value as supplying the religious needs of man, yet, taken as a whole, the Christian revelation is incomparably superior to any other. But, though the Christian revelation is in the Bible, it is not the Bible. It is a mistake to hinge the reality or value of the revelation itself on a theory of dictatorial inspiration

or of the inerrancy of the original Bible. The inevitable difficulties involved in such methods arise from the attempt to construct the concrete reality from an abstract and academic interpretation of facts *a priori*, as they ought to be. The only fruitful method is by the investigation of the concrete facts as they exist; when this is done, there appears in the Bible, just as it is at present, the manifest evidence that in some way, even if we cannot say in just what way, it is inspired of God and with God. The confusion between the fact and the reality of inspiration is one phase of the common confusion between natural and supernatural. In all scientific study the manifest phenomena are "natural," and, of necessity, the causal efficiency is "supernatural." It must be borne in mind that differences in interpreting the mode of the causal manifestation of God do not alter the fact that God is causative in the phenomena. The recognition of two guiding principles of approaching the Bible will do much to steady thought in the midst of controversy. The first is the recollection "That the value of the Scriptures can be determined only by using them in the earnest desire to know the mind and will of God." The second is to be "found in a look into history," showing how the faith in the Bible as revealing God "has survived across many changes of view respecting the Bible itself, and may survive many more." We should have been glad of a more positive statement respecting the nature of Biblical inspiration. But too much may not be exacted of about one hundred very small pages. The book presents throughout distinctions and affirmations which will be clarifying to many minds in the present period of Biblical discussion, though it is hardly to be expected that they will all command universal assent. (Curts & Jennings, pp. 107. 50 cts.)

One lays down Dr. Ryland's *Christian Rationalism* feeling that he has been in good company. There is a straightforward honesty, a sort of knightly brusqueness, an aggressive conciliatoriness which would have peace between dissentients, even if both parties to the dissent had to be thrashed to bring it about, that is very winning. One yields a willing ear to the plea of one who makes it with such evident and honorable gentlemanliness. Throughout, the author is "pleading that a broader and more pliant tolerance, with a more patient forbearance, may be habitually shown by both parties" in theological discussion. In six essays he treats of Free Thought, Reason and Faith, Inspiration and Infallibility, Racking Doubt, Existing Dissensions between Science and Religion, An Historic Foothold for Faith. In the first five he tries to show how a large part of the difference between parties is due to the narrowness and intolerance of each in interpreting both his own position and that of his opponent. In the last he sketches briefly the historical reasons for faith in Christ quite apart from any discussion of the New Testament sources. Dr. Ryland's theological position is distinctly of the "liberal" stripe. But one does not have to agree with his dogmatics to find much of helpfulness and stimulus in the book. The most orthodox theologian and the most bitter unbeliever will find wholesome passages which he may well take to heart. Each will find a sharp but friendly critic. The danger is that the orthodox will fail to learn his own lesson while absorbed in the perusal of that set for another, and that the unbeliever will follow the example of his orthodox brother. (Whittaker, pp. 220. \$1.25.)

Rev. John Macpherson, the Pastor of Findhorn, has won distinction already as the author of a Commentary on St. Paul's Epistle to the Ephesians.

He has also edited in the series of handbooks for Bible classes, David Dickson's "Sum of Saving Knowledge." A few other minor books have appeared from his pen. His *Christian Dogmatics* fulfills the expectation formed of it. It is designed as a scientific manual. The author defines his standpoint as that of a moderate Calvinism. Biblical quotations and arguments are for the most part omitted, as affording material for a distinct dogmatic science. Discriminating attention is given to the general and special literature, and to almost all the phases of theological discussion now in vogue. The Introduction, with its presentation of the concepts of Dogmatics, Religion, Revelation, the Scriptures, Ecumenical Creeds, the Christian Consciousness, is viewed as a vital part of the system. Then follow the rubrics, of the Doctrine of God and the World, Man and Sin, Redemption, the Application of Redemption, the Means of Grace, the Last Things. This work, like that of Dr. Orr, is an excellent constructive defense against the manifold phases of *so-disant* New Theology. Probably the discriminating criticism of the history of dogmatics is a little out of proportion to the size of the work. The classification of the divine attributes, somewhat after Pfeiderer, seems unsatisfactory, nor are we convinced by his adopted thought of the kenosis and of the development of the consciousness of Jesus. His discussion of the Sacraments is excellent, as is his lucid exposition of eschatological points. (Scribner's Importation, pp. viii, 467. \$3.)

The Kingdom of Heaven, by Canon Winterbotham of Edinburgh, is one of "The Churchman's Library" series. The treatment is confined chiefly to the Kingdom parables, including herein the seven in Matt. xiii, the Unmerciful Servant, the Laborers, the Vineyard parables, the King's Supper, and the three parables of Matt. xxv. A brief excursus, at the end, treats Luke xvii. 21, Rom. xiv. 17, Matt. xix. 23, Mark x. 15. The book is thus a fragment, making no pretense to discuss exhaustively even the Gospel material. And indeed, in repeated instances, the discussion might be properly described as "notes" upon the passages named. And even thus the book is rather peculiar. It is quite prevalently polemical, not infrequently snappish in tone. It is a sharp critique, rather than a patient constructive effort. But for all this, it is a real contribution, vigorous, trenchant, striking, wholesome, and deserving to be cordially welcomed. It will shock much conventional thinking. Indeed, this will be its chief service. Let one read, for example, in general, the author's words about the law of suffering; and in particular, his words about "heaven," where he declares that Christ's teachings "leave altogether out of account all the children, all the heathen, and all the indifferent sort of Christians"; and that Christ's words "are not applicable to the great mass of Christians"; and what he will do with them "it is not possible to *imagine*." Well deserving of sober attention are his words about the "rich," about "Heaven" and "Hell," about the balances of Judgment by works with Salvation by faith, about fixing dates and forms of events that are to usher in the "end." Though in repeated instances the positions taken deserve to be challenged, the study, as a whole, must be termed searching and wholesome. (Macmillan, pp. x., 268. \$1.00.)

The Kingdom of God, by Dr. Sutherland of Toronto, Canada, is a series of six lectures delivered before the Biblical Department of Vanderbilt University, Nashville, Tenn. It is primarily a study of modern society, conducted

with a view to prescribing the curative energies of the Christian Gospel. It is not at all a study of the Kingdom of God, except in a secondary way and in a very broad sense. The prime features of the Heavenly Kingdom are stated to be Regeneration, Fatherhood of God, Kingship of Christ, and Vicarious Sacrifice. The themes given special prominence are Property, Church and State, Sabbath, Intemperance, Poverty, and Labor disputes. The general type of the discussion classes the work with the writings of Washington Gladstone, though evincing far less energy of thought. (Publishing House of the M. E. Church, South, pp. xx, 240. \$1.00.)

Dr. Francis I. Hall has already published three interesting volumes of Theological Outlines. This book on *The Kenotic Theory* is an exceedingly able criticism of current Kenotic theories; and at the same time it constitutes a strong defense and presentation of the ancient view of the Church. To be sure, his Anglican faith in the authority of the Church, and in the pure catholic judgment of the earliest fathers, is a fine specimen of circular argument. "Correct exegesis must always result in strengthening our hold upon the faith of the Church. If the case should prove otherwise and the true meaning of Scripture should prove to be inconsistent with the Church's ecumenical teaching, the result would not only be fatal to the dogmatic authority of the Church, as 'the pillar and ground of the faith,' but it would also be fatal to our assurance that the Scriptures are the Word of God. Our knowledge of what constitutes inspired Scripture comes from the Church, and not from private judgment or historical research." In spite of this mistaken ground, the book is an admirable and succinct defense of the Hypostatic Union and the unsundered attributes of the Word, one divine Person with the two natures, the mystery of the true knowledge of Jesus, and coördinated themes. While the volume is designed mainly to counteract the intrusion of kenotic views into the Catholic faith as held by Anglicanism, and the works of Gore, Du Bose, Bishop Hall, Mason, Ottley, and others are brought under courteous review, it has, nevertheless, a significance for all who are influenced by mistaken interpretations of the Incarnation. (Longmans, pp. xviii, 247. \$1.50.)

Divine Penology, by Rev. L. B. Hartman, D.D., is a fervid book, of sound views, written with a good purpose, and showing fine insight, but betraying, in its form of presentation, a sad want of strong mental grasp. Its table of contents occupies eight pages and displays twenty-eight chapters. A glance is enough to show that the seeming excess of arrangement and order is an exhibit of prevailing disorder and confusion of thought. If the twenty-eight chapters had been distributed and massed into about four, and the material handled with a corresponding simplicity and strength, the message of the book would have had power. As it stands, the thing is a jumble. Its aim is to show that when God, man, nature, law, providence, atonement, forgiveness, conscience, and responsibility are rightly viewed and related, punishment will be found to be inherent, inevitable, endless, just. In its effort after epigram, its numberless citations of authority, its infinite subdivisions, and its devotion to flaming rhetoric, the work almost seems designed to remind one of Joseph Cook. (Revell, pp. 306. \$1.25.)

The *Guide to True Religion* is the work of a member of the Roman Catholic Church. It bears the *Imprimatur* of Cardinal Gibbons. Its range of

thought is comprehensive of all religious history, from the Creation to the present. Its emphasis is upon the principles that mark the true church, and upon the defection therefrom of all dissenting movements. The outstanding features are the primacy of Peter, the pre-eminence of Rome, the work of Constantine, the heresy of Arius, the spread of Christianity, the Greek Schism, the rise of Mohammedanism, and the Crusades, and the movements headed by Luther, Calvin, and Henry VIII. The whole is rounded out by a description of the true church under the usual four terms, special value being claimed for antiquity and authoritative oral tradition. The discussion is throughout temperate, though always outspoken. There is nothing new in matter or form. (John Murphy & Co., pp. 301. \$1.00)

To Rev. Anson P. Atterbury of New York we are indebted for the appearance in English dress of *Socialism and the Social Movement in the XIX Century*, by Werner Sombart. Professor Clark of Columbia introduces the volume to American readers. The book is significant of a new type of discussion on this theme. The author is not satisfied with giving us a critique of various socialists, and discussing separately the different schools; but he aims to consider the significance of the movement as such, its origin, its methods, and its trend. He is impressed with the fact that a real movement is going on in society which, on the whole, reflects many of the methods and ideals of the socialist, and yet may not be in harmony with the date of any particular socialistic school. In a general way he distinguishes idealistic and realistic socialism; the former of the more utopian and theoretic quality, the latter more concrete and scientific. In the former class he would include, besides the historic idealists from Plato to Rousseau, the earlier French socialism of St. Simon and Fourier, and the English school of Owen. He calls them socialistic utopists, in distinction from the school of Marx, whom he designates scientific socialists. The former would reconstruct society by intellectual enlightenment, through idealistic conceptions of society; the latter through an actual application to society, gradually or by revolution, of new scientific conceptions of collectivist political economy. He points out that the agitations and exertions which characterize early socialistic history are invariably similar; that then comes a period of passage from early to later social history, when general differences in social movement become manifest; and that then follows a time, upon which we are now entering, when after the different nations have developed their peculiarities the social movement has a tendency again to greater uniformity. He distinguishes the English, the French, and the German type. The English is essentially non-political, and of purely a trade character; the French is revolutionary; the German is a parliamentary-political working man's agitation. The book discusses these trends of thought and method, and shows how gradually the movement is becoming more unified by the dominance of international ideals and evolutionary methods. Marx is the dominant mind in modern socialism—a term which, strictly speaking, is only applicable to a collectivist progress for social and economic betterments; but practically Marxism has developed from the proletarian to the democratic platform; and what originally was an agitation for the lowest strata of social rights, must become a scientific economy for the whole body politic, if it is to succeed. The author does not make clear whether his sympathies and hopes are with socialism. He only desires to show that it is a

deep and widespread tendency ; and to remove by his historic survey some of the fears which revolutionary socialism has raised.

The chief value of the book is to show the slow development and modifications of this tendency as a real movement, to awaken men to its existence, and to indicate that, if it comes to dominate society, it will be through slow and evolutionary processes which adjust themselves to the facts of strife, to the varieties of religion and patriotism. The object of the book is not controversial, and the fact that the book is not dogmatic, and purposely not conclusive, is one of its chief excellencies. The motto on the title page is significant: "Je ne propose rien, je ne suppose rien ; j'expose." His sympathies are quite evidently with the spirit of evolutionary socialism — but it is especially clear that his doubts of its progress are also emphatic. The first chapter, "Whence and Whither," is especially valuable as a statement of many elements in the general social problem of the day. The book is short and is well worth careful reading. It has a valuable appendix in the form of a chronological chart of the social movement in England, France, and Germany from 1750–1896. (Putnam's, pp. 199. \$1.25.)

Last year Dr. Peabody of Harvard published a volume entitled, "Mornings in the College Chapel." This year comes a companion volume, called *Afternoons in the College Chapel*. The earlier volume contained ninety-one brief talks, occupying each about two pages. The later volume consists of twenty-four short addresses, each covering seven or eight pages. The former were brief meditations — just one thought from a text ; the latter somewhat lengthier discourses suggested by a verse. The morning talks were given at Prayers ; the afternoon meditations were given at the Thursday afternoon service, which has become a successful institution at Harvard. Both volumes are unique in sermonic literature. It is doubtful if one can find in longer sermons anything more suggestive than these. They show what is possible in well-thought condensation. They stimulate thought. They are very simple, yet very rich, practical, and spiritual. They prove what fine scholarship and earnest thinking can do in familiar addresses without becoming vapid and sentimental. Students would be held by them ; and yet they are not academic. They prove what the best college preaching is proving at Harvard and elsewhere, that every man craves the same spiritual quickening that any audience needs, and that any manly, tender, spiritual truth will reach and hold them. Dr. Peabody speaks of The Cloud of Witnesses, The Transmission of Power, The Rhythm of Life, Moral Timidity, The Recoil of Judgments, Taking One's Share of Hardships, Carrying Your Own Cross, the Patience of Faith, and like themes. Ten years of experimenting at Harvard with such voluntary services have proved their success and value,—no wonder, with such a preacher as Dr. Peabody in the pulpit. (Houghton, Mifflin & Co., pp. 212. \$1.25.)

As year after year the Lyman Beecher Lectures are published, we wonder what new lines of thought will be followed in a field so variously preëmpted by previous speakers. The lectures by President Tucker this year, entitled, *The Making and the Unmaking of the Preacher*, illustrate again the possibilities of fresh treatment of an old theme. Excepting in one chapter he has gone outside the usual classroom presentation of the subject, and has given us an exceptionally helpful series of lectures on very practical lines. The

main burden of his message seems to be the facts and forces in the preacher and among men in our day which help to make or unmake the minister in the lodgment of his message. The distinctive note of this course is the lecturer's apprehension of the audience; men's needs, capacities, refuges; and the personality, method, and motive of the preacher to successfully meet these phases of human nature. The art of the preacher and his own relation to the truth are finally discussed, but all his thought is bent not so much to the subjective preparation as to the objective value of art and truth as moving forces. To do this, he has analyzed most admirably some modern conditions affecting the reception of the Gospel, and displays a sympathetic and critical knowledge of men in the pew and parish. Modern preaching, he contends, puts the emphasis on the humanity of the preacher, on his authority, and on his faith. Education, he tells us, can do more than at any previous time, (1), to develop and furnish the man, provided he have insight and patience; (2), to give him contact with the minds of men; (3), to furnish him with clear and sure access to truth. The master teacher, the influence of associated life (what he calls the "power of the group"), and the interest which attaches to the moral movements of the time—these are forces which go to the making of the minister. Unreality, lack of direct and wholesome criticism, the dissipation of personal energy, frequent changes, shallow skepticism in man—these are some causes which he assigns for the unmaking of ministerial power. In discussing the relation of the preacher to the truth he emphasizes a threefold responsibility: (1), that the truth shall have a hearing; (2), that it shall be rightly interpreted to the popular mind; (3), that it shall reach men through the proper and sufficient motive. The preacher of Christ in his relation to men owes them a large view of humanity, interpreted by intensity and sympathy. These lectures deal also with the relations of the preacher to the church as a force to be organized, and as a body of worshipers. He closes his course by some suggestive grounds for the optimism of Christianity. This outline gives an inadequate idea of a volume full of thought, rich in illustration, and suggestive of the wide adaptation of the Gospel to men. (Houghton, Mifflin & Co., pp. 224. \$1.50.)

We are already under debt to the Baptist Church for one of the best books on homiletics: Dr. Broadus's "Preparation and Delivery of Sermons." We are now under obligation to the same body for another most admirable book: Dr. T. Harwood Pattison's *The Making of the Sermon*. There is a second book with which it may be compared: Professor Phelps's "Theory of Preaching." These three volumes would constitute an adequate homiletic outfit. Each Professor admirably supplements the others. Dr. Broadus gives us the most compendious discussion: treating sermonic types and rhetorical methods, as well as the component parts of the sermon. Professor Phelps's book is a most elaborate discussion of the sermon in the last respect above—an exhaustive discussion of the sermon in its several parts. One must go to other treatises, or to supplemental volumes of Professor Phelps's, for wider sermonic discussions.

Dr. Broadus's book is inadequate along the lines in which Professor Phelps's book is exhaustive, and Professor Phelps's treatise lacks the breadth and inclusiveness of Dr. Broadus's. This new book before us admirably supplements the defects of the others as a homiletic compendium. Briefer than

either of the others, it condenses into helpful and suggestive form the essential excellencies of the other two. Each chapter has a very useful summary at the beginning, supplemented by a full index. Like Professor Phelps's book, this treatise is full of the richest illustrations from the literature of sermons; also from the biography of preachers. In this latter regard it is distinctively excellent. A warmth and personal interest is added thus to colder rhetorical discussion. The range of reading in biography and sermon is very great; and the results of class-room experiences and the observation of contemporary pulpits gives the book a freshness and ability possessed by few works in this department. The style of the book is lucid—it has not the elaborate finish of Professor Phelps's—but it is all the better on that account as a text-book. A vein of humor throughout adds to the readable qualities of the style. There are two chapters in the book which are unusual in this class of literature: one is on Pulpit Exegesis, and the other is on The Preacher and his Hearer; a discussion of the reciprocal influence of the two. His two chapters on Illustration are the best discussions with which we are familiar. The arrangement of his material, its subdivisions and summations, are capital. Altogether, the book is equal to the best literature on homiletics. (Am. Bap. Publ. Soc., pp. 392. \$1.50.)

A more extended notice of the *Monday Club Sermons* two years ago renders a long notice at the present unnecessary, as the same preachers appear in this volume for 1899. We are glad to see some new names, like those of Dr. Jefferson and Mr. Loomis. These sermons furnish us an instructive sample of the sermons which are weekly preached in our representative churches. It is interesting to see the variety displayed by men discussing the same ranges of topics in the Sunday-school lessons. But especially suggestive is the rich variety of themes in any limited section of the Bible. The sermons of the period covered incidentally involve some functions of the higher criticism; but it is reassuring to see that while evidencing thorough and recent reading, the preaching is positive and vital. This annual volume is valuable in suggesting the resources of topical exposition. The revived critical and exhaustive study of the Bible ought to recall our pulpits to the rich resources in the Scriptures, to their variety in adaptation to human needs, and to the marvelous fullness of divine revelation. (Pilgrim Press, pp. 196. \$1.25.)

These *Quiet Talks with Earnest People* have interested the readers of the *Congregationalist* for some time past. Dr. Jefferson's recent call to the Broadway Tabernacle gives especial interest to their publication in book form. The book is unpretentious, and is meant especially for laymen—but incidentally some good things are said for the minister's ear. The main theme of the chapters seems to be some of the relations between the pulpit and the pew—and the author's object is to create a greater unity of coöperation, through a sympathetic acquaintance. He evidently wishes the laymen to better understand the peculiar burdens and responsibilities of the pastor. He tells them how the minister is an unknown man, sometimes a maligned and misunderstood man; asks who is to blame in a certain ineffectiveness of preaching; tells people why a minister must have time for his special pulpit preparation; the reason for his vacations; his claim upon their adequate financial support; suggests to them ways of killing a sermon, and of inspiring the minister; and adds some good things about the church's method of secur-

ing and dismissing the pastor; nor does he forget a needed word about the minister's wife. The book is full of practical suggestions, told in a very frank way, but with such earnestness and good humor that no right-minded layman can justly take offense. To send this little book as a tract into some communities might be good missionary work. (Crowell & Co., pp. 180. \$1.00.)

In *Things of Northfield and Other Things*, Rev. Dr. David Gregg has gathered five sermons preached to his church, the Lafayette Avenue Presbyterian of Brooklyn. They are searching discourses to Christians, and their character is best shown by their titles: Things of Northfield which should be in every Church; Why are there not more Conversions? Our Task as Christians, and what we Need for Effectiveness; Am I worldly? Our Duty to Our Young Men. They utter truth much needing enforcement in these days. (E. B. Treat & Co., pp. 143. 60 cts.)

In *The Master's Blesseds*, Rev. J. R. Miller, D.D., gives a series of devotional studies of the Beatitudes, which are calculated to be very helpful to many a Christian. While not profound, they are discriminating, adorned with illustration, and full of suggestiveness. (Revell, pp. 182. \$1.00.)

Rev. W. R. Funk, D.D., secured from eleven ministers of prominence, such as Dr. Conwell, Bishops Vincent and McCabe, short articles for the comfort of those in affliction. These he has issued in a handy form, under the title, *The Valley of Affliction Brightened*. The booklet is designed to be used somewhat as a tract, and its counsels are worthy of such use and will help many to bear their burdens. (United Brethren Pub. House, Dayton, O., pp. 32. 15 cents.)

The Sanctuary of Missions, by Edward T. Churton, D.D., Bishop of Nassau, is apparently a series of addresses given to his clergy. There is in them much High Church sacramentarianism and not a little mysticism, embodied in a somewhat discursive style. But with these there is a deep spirituality, and a practical sense that make the book well worth reading. The missionary's life is set forth on its spiritual side, and no one can read these pages without profit. (Longmans, pp. 197. \$1.50.)

From the Westminster Press we have received several useful booklets and a number of practical tracts. The most original of these is *The Best Hymns*, a text-book for memorizing them, by Rev. Louis F. Benson, D.D. This contains 32 of the more famous English hymns, with brief notices of their authors and Scripture references. It is a most useful booklet for children's classes. (pp. 58. 5 cts.) Another is *The Medical Mission*, by W. J. Wanless, M.D., which forms an admirable manual on that topic. (pp. 96. 10 cts.) *The Westminster Standards and the American Republic* is the address delivered by Rev. Wm. Henry Roberts, D.D., at the last General Assembly. (pp. 20. 5 cts.)

At the Evening Hour, by President E. D. Warfield of Lafayette College, contains some addresses made to his students on Sunday afternoons. They are simple, straightforward, and manly, and cannot fail to be helpful and inspiring to all young men who hope to attain true nobility of character and intellectual and spiritual power. (Westminster Press, pp. 108. 75 cts.)

As a corrective to some of the depraved literary tastes of the day, we recommend *Great Books*, by Dean Farrar. His chapters on Bunyan, Milton, Shakespeare, Dante, and à Kempis, while containing nothing new, are pleasantly enthusiastic, and should arouse in young readers a relish for the best things in literature. We cannot help wishing that Dean Farrar had never read so much himself, or could forget something; for his pages are as full of quotations as a Christmas pudding of plums, and to a degree that produces weariness. (Crowell, pp. 331. \$1.25.)

Friendship, by the Rev. Hugh Black of Edinburgh, is a series of suggestive and healthy essays, which treat an old subject in a bright and charming manner. It is well for us to read once in a while such chapters as those on "The Culture of Friendship," "The Choice of Friendship," and "The Wreck of Friendship," and remind ourselves that friendship is not a mere chance affair, but a gift of God, to be made or marred as we will. Mr. Black's style is delightfully simple, but abounds in terse, epigrammatic sentences packed with good sense. The ornamental margins of the pages are, to our taste, a blemish rather than an adornment. (Revell, pp. 237. \$1.25.)

The September number of "The Religion of Science Library" consists of a sketch of *Chinese Fiction*, by Rev. George T. Candlin, with illustrations from original Chinese works. It presents in a pleasing way an outline of the plot of several of the most popular Chinese novels, with here and there a translation of bits of poetry and dialogue. The writer asserts that there is, in the Chinese language, a rich literature of fiction of a very high order, whether judged by its formal excellence or by its vigor of imagination; but a literature which is not widely known. There are naturally very few who are competent to dispute the claim. The presentation here given is certainly interesting, and the reproductions of the illustrations show artistic merit and vitality. (Open Court Co., pp. 51. 15 cts., paper.)

Alumni News.

EASTERN NEW ENGLAND ASSOCIATION.

The Eastern New England Alumni Association held its eleventh annual reunion and banquet December 5, at the United States Hotel, Boston. The attendance was, with one exception, the largest and, unquestionably, one of the most enthusiastic in the history of the Association. Twenty-five were present. Four of this number were recent graduates of the Seminary who have already won for themselves, their Alma Mater, and the Kingdom deserving praise, — Crawford, Mead, Tewkesbury, and Knapp. Dr. Hartranft was the guest of the Association. It needs not to be said that he received a royal welcome. His heart-to-heart talk made a deep impression and will have a lasting effect. It deepened in all the loyalty and love for the Seminary, and in some created a new bond of affection. Dr. Thompson, who this year celebrates the sixtieth anniversary of his graduation from the Seminary, presented an exceedingly interesting and thoroughly prepared paper on "Scripture Misquoted." Informal remarks were made by the missionaries present, and others. If the prosperity of this Association is at all indicative of the spirit of the alumni in general, then Hartford has great reason for encouragement for the future. The following officers were elected: President, A. C. Thompson; Vice-President, H. C. Alvord; Secretary and Treasurer, Edwin N. Hardy; Executive Committee, C. F. Weeden, F. E. Butler, and the above officers; Committee on Endowment, A. C. Thompson, F. A. Warfield, J. L. Barton; Committee on Instruction, B. F. Hamilton, D. M. Pratt, J. L. Kilbon; Committee on Increase of the Ministry, John Barstow, W. A. Bartlett, G. R. Hewett.

Henry E. Hart, '63, of Franklin, Conn., was one of the speakers at the late celebration of the one hundred and fiftieth anniversary of the church in East Hampton, Conn.

Leavett H. Hallock, '66, who has been acting as pastor of Plymouth Church, Minn., has accepted the call of the church to its pastorate for at least a year. Thirty-six members were received by this church on January 1.

A son of Charles H. Gleason, '68, of Colebrook, N. H., died in the service of his country, while connected with the ambulance corps in Tampa, Fla.

Winfield S. Hawkes, '68, for eleven years superintendent of missions under the Congregational Home Missionary Society in Utah and Idaho, has resigned that office and proposes to settle as pastor in New England. His present address is Worcester, Mass.

Under the leadership of Thomas M. Miles, '69, of Bristol, Conn., the free pew system has proved itself to be a marked success, the amount raised for the last two years aggregating \$2,100 above expenses.

At the bi-centennial of the church in West Newbury, Mass., October 26, Vincent Moses, '71, a former pastor, gave a historical address.

F. Barrows Makepeace, '73, was dismissed, October 21, from the pastorate of the North Church, Springfield, Mass., and is now supplying the pulpit of the Center Church in Brattleboro, Vt.

At the "Conferences on Old Testament Study," held in November in the First Congregational Churches of Oakland and San Francisco, Cal., papers were read by Professors John H. Goodell, '74, and Charles S. Nash, '83, of Pacific Theological Seminary, George B. Hatch, '85, of Berkeley, and William W. Scudder, Jr., '85, of Alameda.

On January 1, George A. Pelton, '77, concluded his labors with the church in Stony Creek, Conn.

Henry H. Kelsey, '79, is rejoicing greatly over the new \$10,000 organ which some friend of the Fourth Church, Hartford, has given it, which was dedicated Sunday, January 1, with addresses by President Hartranft, Professor Graham Taylor, formerly of the Seminary, and others, and which was played at the afternoon service by Professor Waldo S. Pratt.

Clarence H. Barber, '80, of Manchester, Conn., has been elected chaplain of the Connecticut House of Representatives for the ensuing session.

George E. Taylor, '80, of Crete, Neb., has declined the call which he recently received to become the pastor of the church in West Concord, N. H.

A monthly paper of sixteen pages, called "The Berkshire Evangel," made its first appearance in Berkshire County, Mass., in November, under the editorial management of five ministers, two of whom are Alpheus C. Hodges, '81, and George W. Andrews, '82. The paper does not aim to take the place of the larger denominational papers, but seeks "to unify the Congregational churches scattered throughout the county, to bring to each the knowledge of all, and to afford families living in the remoter hill districts a certain amount of Christian reading at a moderate cost." The paper is illustrated.

The invitation which Frank E. Jenkins, '81, extends through the advertising columns of the *Congregationalist* to those who propose to visit Atlanta, to inform him of their coming, that he may give them a hospitable welcome, is a new and beautiful way of heeding the injunction of Paul, as found in Tit. i. 8.

Herman P. Fisher, '83, pastor of the First Church in Crookston, Minn.,

has been asked to accept the professorship of English and American Literature in the Crookston College and Normal School; but has been obliged to decline the offer on account of the growing needs of his pastorate. He has consented to assist in the department of American Literature for the present.

Frederick A. Holden, '83, of Morris, Conn., is seeking to increase the influence of his church by the publication of a paper, entitled "The Morris Herald."

Herbert Macy, '83, took several prizes at the fall exhibition of the Horticultural Society in Hartford.

The First Presbyterian Church of Mount Vernon, N. Y., Charles S. Lane, '84, pastor, received, January first, forty new members as the result of union meetings under the direction of Dr. J. W. Chapman. The church has also undertaken to support an "Assistant Pastor in Foreign Lands." Pledge cards were circulated for weekly offerings for three months. The result was to raise the offering for foreign missions from \$350 to \$1,050.

William A. Bartlett, '85, of Lowell, Mass., preached a sermon on October 27 to two companies of the 6th Massachusetts Regiment, on their return from Porto Rico.

The church in Peabody, Mass., of which George A. Hall, '85, is pastor, has recently made the largest offering to the American Board that it has given since 1893. Eight beautiful memorial windows, made by the Tiffany Company, have been placed in the church, and were unveiled on Christmas.

Several late issues of the "Monthly Church Record," of which George H. Cummings, '86, is the editor, contain exceptionally interesting letters from Rev. Andrew Murray, Miss Cummings, and Miss Ferguson of South Africa, thus serving the useful purpose of stimulating a deeper interest in the cause of foreign missions.

The resignation of the pastorate of the Calvinist Church, Fitchburg, Mass., by George R. Hewett, '86, called out a unanimous expression of appreciation of his services on the eve of his departure from that city.

The church in East Hartford, Conn., of which Samuel A. Barrett, '87, is pastor, has been enlarged the past year by the addition of thirty-seven members, twenty-six of whom united on confession. This is the largest number that has been added during any one year since 1886, and brings the total membership of the church up to a point that it has not reached since 1883. Mr. Barrett has been made the secretary of the "Committee on Pastoral Service," which was appointed at the late meeting of the Connecticut Conference to aid the pastorless churches and churchless pastors of the state in their efforts to get together.

The East Church, Ware, Mass., Austin B. Bassett, '87, pastor, has just closed a prosperous year, twenty-eight having been added to its membership, all but eight of whom came in by confession. The benevolent contributions amounted to about \$3,000. The church has been incorporated.

The First Church of Enfield, Conn., of which Oliver W. Means, '87, is pastor, is looking forward to the celebration of its 200th anniversary in the spring. In anticipation of that event the ladies have been at large expense in re-decorating and furnishing the audience-room and chapel.

Charles F. Weeden, '87, Norwood, Mass., has been preaching a series of discourses on "The Cathedrals of the Christian Faith," and giving a series of evening talks on "The Making of a Modern Man, The Making of a Heroine, Christian Knighthood and Standing before Kings."

The church in West Hartford, Conn., of which Thomas M. Hodgdon, '88, is pastor, received more new members during 1898 than in any previous year since 1857.

Professor Rush Rhees, '88, is to furnish "The Life of Jesus" for the valuable "Historical Series for Bible Students," of which two of the ten volumes have already been published by Charles Scribner's Sons.

Edwin N. Hardy, '90, recently preached to more than one hundred persons who have united with his church in Quincy, Mass., during the last three years.

Harry D. Sheldon, '90, of Buffalo, N. Y., has declined the call of the People's Church of that city, and also one from the East Bloomfield Church, and has accepted a call to the pastorate of the Congregational Church in Wellington, Ohio.

In response to a special appeal from its pastor, Richard Wright, '90, the church in Windsor Locks recently gave the largest amount to the American Board that it has given in any single contribution for several years.

Herbert K. Job, '91, for seven years pastor of the church in North Middleboro, Mass., was installed, December 21, as pastor of the church in Kent, Conn.

Henry D. Sleeper, '91, lately instructor in the Wisconsin University School of Music at Madison, has become "Instructor in Theory" in the Smith College School of Music, the position formerly held by the late Professor Johnson.

The address on "Public Opinion," given by Stephen G. Barnes, Special, '91-'92, before Mount Holyoke College on Founders' Day, November 9, has been published in the "Mount Holyoke" magazine, and been re-published in pamphlet form.

Forefathers' Day was celebrated by the church in Springfield, Vt., of which Ozora S. Davis, '94, is pastor, by burning the note which represented the entire indebtedness of the church, and by other exercises of a commemorative and joyous character.

Edwin W. Bishop, '97, was ordained and installed as pastor of the church in Stafford Springs on November 9. Professor Beardslee, '79, took part in the installing exercises.

Edwin C. Gillette, '97, was ordained at Southfield, Mass., on October 7. The sermon was preached by Professor Jacobus.

At the ordination of Alonzo F. Travis, '97, in Vernon Center, Conn., October 27, the sermon was preached by Professor Beardslee, '79.

A December number of "The Redfield Press," of Redfield, South Dakota, gives an appreciative notice of two sermons preached in that city by Charles A. Brand, '98, and also refers in warm terms to the examination of Ransom B. Hall, of the same class, before the council which ordained him in Redfield, December 1.

Jesse Buswell, '98, was ordained in Kingfisher, Oklahoma, October 18.

George W. Fiske, '98, was ordained and installed over the Second Church of Huntington, Mass., October 26. The sermon was by Professor Jacobus.

Ransom B. Hall, '98, was ordained on December 1, by the South Dakota Association, which met with the Congregational Church in Redfield.

Arthur H. Pingree, '98, having accepted a call to the pastorate of the church in Pigeon Grove, Rockport, Mass., was ordained there November 16.

Charles P. Redfield, '98, who has been supplying the pulpit of the church in Winter Park, Fla., has accepted the call recently tendered him to become its pastor.

George C. Richmond, '98, was ordained, December 27, at Somersville, Conn., where he has become pastor of the church. Professor Merriam preached the sermon.

Seminary Annals.

The opening term of the Seminary year, 1898-99, has been one of marked intellectual and spiritual vitality. Without exception, the addresses delivered before the students have been thoughtful, and practical in their bearing upon personal life and work. Among the speakers whom the Seminary has been privileged to hear are Dr. Abraham Kuyper of the Free University of Amsterdam, Holland; Dr. Josiah Strong, President of the League for Social Service; Dr. E. C. Moore of Providence, R. I.; Dr. C. E. Lamson of the city; Dr. Daniels, Secretary of the American Board; and Col. Hopkins of Boston.

November 2, the Faculty and students enjoyed a pleasant evening as guests of the Reception Committee of the Hartford Y. M. C. A.

The General Exercises of the fall term were as follows: October 12, Messrs. Sanderson, Ballou, Trout, and Yarrow spoke of their vacation experiences. Mr. Sanderson was corporal in Company K, First Regiment Connecticut Volunteers, stationed at Fort Preble and Camp Alger; Mr. Ballou was in the employ of the Providence, Fall River & Newport Steamship Co.; Mr. Trout and Mr. Yarrow had charge of mission churches, one in Delaware, the other in Maine. October 26, Mr. Dana read a selection from Scripture, Mr. Worcester read a hymn, and the sermon was by Mr. Dunning. The text was John vii. 24, "Judge not according to appearance, but judge righteous judgment." Subject: An Appeal to the Evidence. November 16, Exegesis of Rom. vii. 7-25, by Mr. Hodous, and sermon by Mr. Olds, "Transformation after the Perfect Pattern," from Rom. xii. 2. November 30, Sermon by Mr. Schmavonian, "Our attitude toward Christ," from Acts v. 28. December 14, A hymn analysis by Mr. Downs was followed by a devotional service. Scripture selections were read and prayer was offered by Mr. Gaylord. Mr. Lombard preached from John xviii. 38, "What is Truth."

November 16, the Middle Class received the members of the Faculty and their wives at a class reception in the music room.

November 19, the Junior Class met for an informal social, during which Mr. Dana entertained his classmates with photographs taken while traveling in Scotland.

The Conference of Theological Seminaries in affiliation with the World's Student Federation met at Yale Divinity School October 21-23. Mr. Lombard and Mr. Manwell represented the Seminary. Upon their report and recommendation, the Students Association at Hartford advised the formation of a Seminary Y. M. C. A. for the purpose of uniting with the movement. Such an organization was formed; and its constitution adopted November 22. This association now has the oversight and direction of the missionary interests and activities of the students. The old Students Association, about which cluster so many fond and unique features of life in Hosmer Hall, remains practically intact. The officers of the two associations are the same. Mr. Edward F. Sanderson is the president.

The new "Annual Register" contains the following statement regarding the degree of B.D.: "The degree of B.D. is given by the Seminary on condition of completing with credit the full course of study, and presenting a duly approved thesis." The regulations for putting in force the foregoing for the year 1898-99 are as follows: "Members of the senior class who are candidates for the degree of B.D. should note the following regulations: 1. All candidates for the degree of B.D. must present in writing for faculty approval, on or before January 10, 1899, the theme of a proposed thesis. 2. All candidates for the degree of B.D. must present a completed thesis on or before April 11, 1899. 3. Theses should not exceed 4,000 words in length, and must show original, scholarly work of a quality satisfactory to the faculty. 4. From these may be selected a certain number to be presented at the class graduation exercises. 5. To those not candidates for the degree diplomas of graduation will be given on the conditions that have heretofore obtained."

The Junior Class have appointed Mr. Davis a committee to arrange for social evenings, in which the class shall be entertained in some instructive way by one of their number, and enjoy opportunity for informal meeting. A paper upon the Poet Goldsmith, followed by discussion, occupied one such occasion.

November 4, the Seminary prayer-meeting was addressed by Professor Gillett upon "The Attainment of Spiritual Ideals." During the Week of Prayer short meetings in the music room were substituted for evening devotions at the table.

The Conference Society has held six meetings. That of October 4 was for organization. October 18, Mr. Mather and Mr. Curtiss opened the conference upon "Bismarck and Gladstone, types of Statesmen." November 1, The work of the Red Cross and of the Christian Commission was presented by Messrs. Fulton and Smith. Mr. Fulton spoke from his experience as a private in Company K, First Regiment Connecticut Volunteers, and Mr. Smith from his as a member of the Commission with the Rhode Island troops. November 15, Rev. Dr. E. C. Moore of the Central Congregational Church, Providence, R. I., spoke upon "Unseen Helpers." November 29, "The Growth of Ritualism in England and its Influence in America," was considered upon presentation by Mr. Gaylord. December 19, Dr. Josiah Strong addressed the Society upon the "Supreme Peril of Modern Civilization." He regards that peril to be in the unequal development of the Social Conscience in relation to the marvelous intellectual and material advancement of the past half-century. The city is the danger point.

During the Christmas holidays those of the students who remained at the Seminary were pleasantly entertained at the homes of Professors Jacobus and Perry.

From the Wycliff Society of London the Seminary Library recently received a gift of 21 volumes of Wycliff's Latin works.

The Seminary has acquired recently quite a number of articles formerly belonging to James B. Hosmer, the donor of Hosmer Hall. These include six mahogany chairs and an iron shovel from Mr. J. F. Morris, and a cane and yellow-silk umbrella from Mr. J. G. Rathbun.

Mrs. David A. Strong has donated a manuscript book of notes taken by her late husband, who was a member of the class of 1848. They comprise chiefly notes on the Lectures of Dr. Tyler, are very full and are written in a clear hand. Such gifts are most highly prized.

At the suggestion of one of the Trustees a list of the books most needed in the various departments has been prepared and sent to the various members of the Board. Already generous responses have been received from several members, and the Library will receive considerable accessions from this source.

The mission study classes have this year been three in number. One has devoted the term to a study of China, using as a guide Mr. Beach's book, "Dawn on the Hills of Tang." "Missions and Social Progress," by Dr. Dennis, has served as the basis for the study of sociological missions by a second class. A third class has given its attention to general missionary literature.

The missionary addresses of the term have been three. October 19, Dr. Lamson spoke of Awakening Missionary Interest in the Churches through an Awakened Ministry. December 7, Dr. Daniels and Col. Hopkins outlined the recent movements of thought and life in China that open the way for greater infusion of Christian principles.

Upon the evening of December 7, Dr. Kuyper of Holland lectured before the Seminary. "Calvinism as a Political Scheme" was the subject of his address. Dr. Kuyper's position as Professor in the Free University of Amsterdam and a prominent party leader in the National States General, gave great interest to the address, in itself rich with depth of historic judgment. An informal reception was tendered Dr. Kuyper at the close of the lecture.

The usual amount of religious work has been done by the students in connection with the city churches. Mr. Olds has continued his work at Elmwood; Mr. Lytle conducts regular services at Blue Hills, and Mr. Curtiss at Wilson Station. Mr. Yarrow has charge of the Sunday services at the Connecticut School for Boys at Meriden. Mr. J. F. Smith supplies the Bloomfield Baptist Church for the year; and Mr. Hawkes of the Middle class conducts the music at the Plainville Congregational Church.

The lectures of the Hartford Art Society have been four in number, and of exceeding interest to the students. Wm. M. Chase of the Shinnecock out-of-door school of art opened the course, November 16, with an address upon "Plein Air Work." The other lectures were by Charles Dudley Warner, November 26, on "The Art of Mexico"; by Edward S. Morse of the Boston Museum of Fine Arts, December 3, on "Japanese Homes and their Surroundings"; and by Professor John F. Weir of the Yale School of Fine Arts, December 10, on "A Roman Itinerary in the Times of Michael Angelo."

A pleasing feature of the Senior work in Systematic Theology with Dr. Hartranft has been the Seminar evening spent in his study every second Tuesday. At these meetings vital questions of Philosophic Theology are presented and discussed for their better understanding and more perfect solution. All members of the class are expected to participate in each discussion, and the results are felt by all to be most helpful and gratifying.

Among the public appointments of the Faculty during the past three months have been the following: President Hartranft gave an address, Oct. 30, in St. John's Church, Hartford, on Our Lord's Estimate of the Old Testament; Nov. 24, he made the ordaining prayer at the ordination of Rev. Quincy Blakely, South Glastonbury. Professor Beardslee, Oct. 27, preached the sermon at the ordination of Rev. A. F. Travis, Hartford '97, at Vernon Center; and, Nov. 9, made the ordaining prayer at the ordination of the Rev. E. W. Bishop, of the same class, at Stafford Springs. Professor Gillett, Dec. 4, read a paper before the Hartford North Association, on Christ's View of the Significance of Miracles. Professor Jacobus spoke before the State Convention of Christian Endeavor Societies, Oct. 5, and before the Hartford Endeavor Union Oct. 23, on Caring for Results; Oct. 17, he read a paper before the Essex Congregational Club, Salem, Mass., on The Relation of Philosophy to New Testament Criticism; Oct. 28, he gave an address at Mt. Holyoke College, on Encouragements in Christian Suffering; he gave a lecture, Dec. 28, in St. John's Church, Hartford, on The Credibility of the Apostolic Literature; he preached the installation sermons of Rev. G. W. Fiske, '98, at Huntington, Mass., Oct. 25, and of Rev. H. K. Job, '91, at Kent, Conn., Dec. 28; he was college preacher at Dartmouth, Oct. 23 and Dec. 4, and at Amherst, Dec. 11. At the Christmas meeting of the Exegetical Society Prof. Macdonald presented notes on Amos v. 25 and Eccl. iii. 11. Prof. Pratt has been continuing his weekly lectures at Smith College this year; he also lectured at Mt. Holyoke College Oct. 22, on Schumann, and Dec. 10, on Chopin; Nov. 2, he gave an address before the Hartford Musical Club, on Musical Form. Prof. Merriam made the prayer at the ordination of Rev. A. F. Travis, '97, at Vernon Center, Oct. 27, and preached the sermon at the ordination of Rev. G. C. Richmond, '98, at Somersville, Conn.; Nov. 10, he read before the Worcester, Mass., Ministers' Meeting a paper, on Some Literary Utopias, and Dec. 25 addressed the Social Settlement in Hartford. Prof. Paton gave an address before the Hartford Conference, Dec. 1, on How to Teach the Old Testament, and read a paper before the Society of Biblical Literature, Dec. 28, on The Theology of Zechariah. Prof. Walker gave an address, on the Need of More Ample Preparation for Church Membership, before the Connecticut State Conference, at Danbury, Nov. 26.

Prof. Paton had an article in the "Journal of Biblical Literature," 1898, II, on The Original Form of Leviticus xxi. 23, and a Review of Driver's Leviticus in the "New World" for December.

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The article by Mr. Winch which appears in this number of the RECORD presents the facts of supply and demand respecting the Congregational ministry with a fullness and accuracy of statement, and a common-sense soundness of logic that are most convincing. It is a paper that is worth the careful perusal of every minister, and of every young man whose thoughts are directed toward the ministerial calling.

The articles by Professor Beardslee, which have appeared in the last two numbers of the RECORD, have been recast in form and issued by the Hartford Seminary Press as a neat booklet of about seventy pages, selling in paper covers for twenty-five cents. As a contribution to the much-discussed question of Christ's self-consciousness, and as a guide to a sound apprehension of the real purport of Jesus' mission, this clear, objective presentation of "Christ's Estimate of Himself" should prove of great value to both pastors and laymen.

Now that it has been so clearly demonstrated that there is not an over-supply of ministers for our Congregational churches, it may be well for the churches to consider more carefully than they have ever done before the question, Why is the average length of

the pastorate of to-day so very short? That there has been quite a general disposition to lay the blame for its brevity upon the ministry there can be no doubt; and that our ministers have been in part to blame will not be questioned by those who are conversant with the situation. But that there are deep-seated reasons lying at the basis of this deplorable state of things, which have been but lightly touched upon, not a few are compelled to believe who have drunk to the dregs the bitterness of the cup which the situation has compelled them to take. We are prepared to defend the proposition that never before have our Congregational ministers enjoyed better opportunities for obtaining thorough preparation for their work; that never before have they been more anxious to do their work well; and that they have never been more willing to endure hardness as good soldiers of Jesus Christ. But such fitness for service and such willingness to serve at the cost of no little self-denial do not seem to count, where they ought to be appreciated and to redound both to the good of the churches and to the glory of God.

In a certain section of New England, where there are six or more Congregational churches lying within but a short distance of one another, all of them churches of average intelligence and ability, it was not long ago the case that every one of their ministers was feeling the necessity of seeking another field of effort. And yet there was not a minister among them all who was not well educated and spiritually minded, and not one who was anxious to leave his pastorate because he aspired after a larger salary. There were conditions, avoidable conditions, which made those devoted men feel that if they remained where they were their labors would be almost in vain. It is not our purpose to state what those conditions were; for they were not quite the same in the section referred to that are producing like results elsewhere. But that there are well-nigh universal conditions which are weakening the hold of the ministers upon the churches, and thereby rendering their labors of comparatively small value, and that should therefore be thoroughly investigated, brought out into the light, and remedied, is one of the most serious facts which the Church has to confront. The sooner it is made a matter for consideration on the part of the churches, the better

it will be for them, as well as for the high interests which have been entrusted to their keeping. Local Conferences, especially, could choose a no more vital subject for their prayerful consideration than this; for it is a matter for the layman and the minister to approach together, with a spirit of mutual candor and brotherly affection.

Several Methodist churches in Chicago have recently introduced vested choirs, and this innovation, so far from being a step in the direction of ritualism, is actually defended as a return toward Puritan simplicity. We confess that the defense has force with us. The music in the church has grown more and more assertive. Choirs have been moved from their traditional place in the rear to the front of congregation, so that they may be seen as well as heard. Striking costumes and marvelous millinery make individuals conspicuous. There has intruded in many places the concert ideal of music as a performance, rather than as inspiration or worship. Certainly, it is a step toward simplicity to remove the individualistic element which is so often offensive, by a uniformity of dress. To those who cannot go so far, we commend the example of some churches, where the ladies of the choir dress plainly and remove their hats during the service. Perhaps a return to the old location of the choir might also help to remind the people of the real function of music in the church service. This is to create an atmosphere, to guide the worship, to afford a vehicle for the praise of the people, and to sing into their hearts the uplifting and comforting truths of religion. In this connection the inquiry is pertinent, What right has the organ and choir to usurp the central place in the front, the real focal point of the church? Important as music is in the church, vitally necessary as the organ is, and highly ornamental as it can be made, is this the rightful place? Our Puritan fathers put the pulpit in the place of honor, with the communion table directly in front. Perhaps that was the best they could do, in view of their fierce contention with a Romanized ritualism. In a Roman Catholic church the altar is at the focal point of the church, in the Episcopal churches the communion table holds the place of honor, and we notice in several recent edifices of our

own denomination that this latter practice has been followed. Which is the truer sentiment?

In his valuable and most conclusive article on "The So-called Ministerial Surplus" Mr. Winch takes occasion to correct the figures presented in the report on Ministerial Standing presented at the last National Council. If the reader wishes to look the matter up he will find that all the figures appearing in the report as quoted are taken from the article on "Education for the Ministry" appearing in the RECORD for February, 1897, and that the context in that article, and in the report as a whole, make it apparent that the word "graduate" was used in the technical sense of completing the full Seminary course. It is somewhat suggestive of the care with which the RECORD has treated this general question that the figures it supplied to the committee of the National Council should in the interests of precision be reviewed by an article in its own pages.

We would add just a word to the growing volume of protest against publishing books of all sorts with uncut edges. We have nothing whatever to say against the sumptuous margins and the rough edges of an *edition de luxe*. Such a volume is a delight to the eye. It is also obvious that if a book is to be rebound it should be issued uncut. But the vast majority of books are printed to be read, and few are so poorly put together as to make rebinding a necessity. For the busy man, reading rapidly, it is a continual annoyance to be obliged to have recourse to the pen-knife or the house key — the paper-cutter is too seldom at hand — and for the student it is a frequent vexation to hunt up references amid ragged and uneven leaves. Most books should be regarded as tools, as means to an end, not as ends in themselves. And the rule governing the use of the construction of a tool should determine their makeup. Any decoration which interferes with serviceableness, however beautiful it may be in itself, is a blemish.

THE PRE-EMINENCE OF THE BIBLE AS A BOOK.

INAUGURAL ADDRESS OF ALFRED TYLER PERRY,

Professor of Bibliology.

FEBRUARY 10, 1899.

In accepting the appointment as Professor of Bibliology in this Hartford Theological Seminary, I appreciate the fact that I am entering upon a unique office. In few institutions of higher learning is the librarian given a voice in shaping the policy or assisting in the government; in still fewer, only three or four, does he give instruction in subjects germane to his department; in no other theological seminary, so far as I am aware, and in only two colleges or universities, is his department raised to the dignity of a distinct professorship. It is a great satisfaction and encouragement to me to find here on the part of Trustees and Faculty so high an estimate of the library as an integral part of the institution, and necessary to the highest efficiency of every other part.

Though my title changes with this advancement, my duties remain the same as they have been for the past eight years. I desire, therefore, to express my thanks for the kindly appreciation of my endeavors in the past to fulfill these duties, which is shown by this promotion; and I am glad of the opportunity this occasion affords of making acknowledgment of the help I have received from those with whom I have been associated. Two assistants, Mr. Hawks and Miss Hamilton, have been with me all these years, and have labored unremittingly and intelligently for the interests of the library. To their faithfulness and efficiency a large meed of praise should be given. On the part of my brethren of the Faculty there have been uniform kindness, and willingness to co-operate with me, and charity for my ignorance and mistakes. With the single exception of not allowing me funds enough, a limitation for which they have not been entirely responsible, the Trustees have been considerate of the

interests I have had in charge. To several members of the Board I am under special obligations. To you, sir,* at whose hands I to-night have received my induction into office, both library and librarian are greatly indebted. An interest extending over many years has found expression in plans and labors, in exertion of influence, and expenditure of energy, that our noble collection of books might be formed and be fittingly housed. I would pay a tribute of thanks also to Mr. John Allen, who, as chairman of the Building Committee of the Library, and as chairman of the Executive Committee of the Trustees, has always been hospitable to my suggestions and requests, and has never denied me anything it was in his power to grant; and to Dr. A. C. Thompson, one of the best friends any librarian ever had.

It is fitting that we should always remember when we think of the library that we owe its beautiful building and its manifold treasures chiefly to the generosity of Mr. Newton Case, whose monument it has become; while the scholarly mind and broad vision of our President have made ours the best theological library in America. With suitable endowment it can be made the best in the world.

I should shrink from accepting this position were the old conception of the office of a librarian held here. To be an encyclopedia of information in regard to all branches of knowledge, or a thesaurus of quaint and curious facts dug up from the deepest recesses of musty tomes, to spend one's time in following out obscure trails in recondite subjects, to become a book-worm, reading simply for the sake of reading without practical result in the real life of the world, — this has for me no attractions. It is to me a grateful fact that our President has himself outlined a far different ideal. If to be a librarian means to seek to make the library useful by a careful administration, to be a guide to readers, to point out to inquirers where they may profitably dig for themselves in the investigation of special subjects, to make plain the best methods of literary research, to seek further to build up the library by such purchases as will fill gaps and develop specialties, and so make and keep it representative and complete, — if study and labor for these ends is the work to which

* Mr. Jeremiah M. Allen, of the Board of Trustees.

I am summoned, then I am ready to accept the charge, although conscious of sad deficiencies in qualifications.

The Bible is for the Christian the Book of Books. It is the revelation of God given him to be his guide through this life, that he may attain unto the life eternal. In it he learns of the divine plan of redemption, with it in his hand he has a treasury of counsel suitable to every circumstance of life; in sorrow it is his comfort, in time of temptation his refuge, and in all the conflicts of the kingdom, his sword of the Spirit. As he reads it he hears the very voice of God speaking to him in warning and encouragement, in command and consolation. For the theologian, too, the Bible holds the same supreme place. It is his chief textbook, and his final court of appeal. Here he finds the facts of his system, and the norm of their combination and relation.

It is not so generally felt or acknowledged that for the bibliographer no less than for the Christian and the theologian the Bible is the Book of Books. On the occasion, therefore, of the induction into office of a Professor of Bibliology in this theological seminary, it may not be unfitting to dwell upon the theme, — "The Pre-eminence of the Bible as a Book." We here take no cognizance of the great and important place filled by the Bible in the world of thought. It has been the inspiration of countless writers. Poets and philosophers, historians and essayists have received instruction from its truths, and their pages are lighted up by the reflected glory of its high thoughts and exalted imagery. It would be an inquiry of deepest interest to trace in the literature of every age the influence of this supreme book of the world; but it is not to the teachings of the Bible, or its artistic form to the effect of its truth or its style on the literatures of the world that we would direct attention.

The Bible is a book. It has been written, printed, and bound. As such it has a history in many respects fascinating and suggestive. When God revealed his will to men, he did it through earthly media. He caused his word to be written for our instruction. The divine has dwelt in human form; the eternal verities have been committed to the minds and hands of weak and erring men. The truth of God has been expressed

in the imperfect medium of human language, has been handed down from generation to generation by the pen of the scribe, has been embalmed in the printed page, has been passed on from one dialect to another, has been scattered broadcast over the earth by the labors of men. Since these instrumentalities have been thus divinely honored, it is surely of importance to trace the history of this divine-human product, that we may understand the limitations put upon the divine soul by the human body in which it dwells, as well as the dignity and efficiency accorded to the human flesh by reason of the divine spirit breathed into it. Evidence is not lacking that the divine care has extended even to the more material features of this book. There has indeed been no miraculous intervention to deliver the Bible from the chances of worldly affairs, its wars and conflagrations, the strife and ignorance and fallibility of scribes and translators, the mold and decay of cloister and crypt; and yet the God who gave has certainly by his providence protected his gift from destruction, and has preserved its integrity to the present hour.

It is to certain aspects of this history that I ask your attention. We pass by entirely, for the purposes of this evening's discussion, any consideration of the structure or contents or doctrinal teachings of the Bible; we shall endeavor to set forth the supremacy of the Bible as a book among other books. In this we limit ourselves strictly to the field of bibliology. We fix our eyes on features which are purely external. We readily grant that these are the less important. It is far more necessary to discover the truth of the Word than to know the varied forms in which it has appeared or the means by which it has been transmitted to us. There are many blessed in its reading through the help of the Spirit who are ignorant of every one of the facts to which we shall call attention; they do not need to know them in order to gain the highest benefit from its perusal. And yet we are persuaded that our inquiry is not altogether in vain, for every slightest item regarding this book is of value to those who esteem it so highly, and we believe that even from this external history of the Bible we may gain lessons of importance to our faith.

I. The Bible is pre-eminent among all the books of the world, even in its manuscript form. For many centuries, in

common with all other books of that early period, it existed solely in this form. But of all the books of antiquity the Bible is supreme in the number and variety of its manuscript remains. The science of paleography would be most seriously handicapped if there were taken from its resources the abundant material thus supplied. The Old Testament portions furnish almost the only specimens of Hebrew chirography. The New Testament portions illustrate better than any other single book the development of writing among the Greeks and Romans. The early versions afford not only an opportunity for studying the written characters of those languages, but the dialects themselves. Christian art, too, finds much of interest and value in the illuminations which adorn many of these manuscript Bibles. The Vatican and Sinaitic codices are not equaled by any manuscripts of any sort for size and simple beauty, and as examples of the early form of Greek writing. None surpass for modest elegance the Golden Gospels in Latin of the time of Charlemagne, written throughout in gold letters on purple vellum.* None show more beautiful and instructive miniatures than the Codex Rossanensis. The characteristics of writing in different parts of Europe are easily discerned by comparing the Latin Bibles which were written in various countries. We should know practically nothing about that most interesting and curious blossoming of Irish art in the twelfth century were it not for the Biblical manuscripts, of which the Book of Kells and the Lindisfarne Gospels are the most splendid specimens. The bare statement of the number of manuscripts shows us what an important relation the Bible has to these departments of literary research. There are now known over 2,000 Hebrew manuscripts containing the whole or parts of the Old Testament, the oldest of which is of the eleventh century. Of New Testament manuscripts there are known 112 uncial (*i. e.*, written in capital letters throughout, the oldest form of writing), and 2,429 cursive (written with small letters and in a running hand), beside 1,273 lectionaries (service books containing only the portions of Scripture read in church).† Of course very few of this large number are complete. Only

* This, the only important manuscript of the Latin Vulgate in the United States, is in the possession of Mr. Theodore Irwin of Oswego, N. Y.

† Kenyon, *Our Bible and the ancient manuscripts*, p. 102.

two contain all the books of the New Testament. Most cover only one section of the New Testament, Gospels, Pauline Epistles, Catholic Epistles, or Apocalypse. If we reduce the number as given by throwing out those counted more than once, there still remain nearly 3,000 manuscripts of the Greek New Testament, a mass of material not approached in a remote degree by that of any other ancient book.

II. The pre-eminence of the Bible as a book appears, however, chiefly in its printed form. It holds the unique distinction of having been the first book printed with movable type, and it has been printed more times and in larger quantities than any other book in the world; yes, than any ten of the most popular books of the world combined.

1. It was surely a noble conception on the part of Johann Gutenberg, the inventor of typography, to consecrate, as it were, the work of the press at the very beginning by the printing of the Word of God. Who but an idealist, a dreamer, would think of such an undertaking at the outset of a new enterprise? But Gutenberg, confident of the success of his invention, was not daunted by fear of failure. He did not count the cost, evidently, for he became bankrupt right speedily. Yet there is something very attractive in the spectacle of this man, who after years of laborious experimenting and painful failures had perfected his invention, planning to glorify God by using it first of all for printing the Bible. It was Gutenberg's pious feeling and optimistic imagination that gave to the Bible this unique glory of being the first book printed with movable types. Indeed, there are two Bibles, both printed, undoubtedly, by Gutenberg, which are claimants for the honor of being the first. To be strictly accurate, neither of these was absolutely the first published fruit of the new process. There is evidence that a "Donatus," the boy's Latin Grammar of the day, a little book of twenty or thirty pages, was published, and perhaps printed, before either Bible. And certainly there were several editions of Letters of Indulgence printed in broadside, and, like legal documents of to-day, in blank to be filled in with date and the names of purchaser and dispenser. Eighteen copies of these Letters of Indulgence are extant, all bearing date of 1454 and 1455. It is evident, there-

fore, that Gutenberg did small jobs which were immediately remunerative, while he was busy with the more elaborate work of printing the Bible. Such an undertaking was a vast one, when we consider the facilities of the time. Fonts of type were small; there was no such thing as electrotyping. A few pages were set up at a time and printed, and the same type distributed and recomposed for use on other pages of the same book. The press was worked by hand, and none of the labor-saving devices of the modern printing office were available. It is estimated that the printing of the Bible under these conditions must have been a work of two or even three years.

That such an enterprise was undertaken is witness to the visionary character of the man. That it was carried through so successfully is evidence of that persistency which had given him the invention itself. Whether, then, the first was the Bible of thirty-six lines, so called from the number of lines on a page, or the Bible of forty-two lines, in either case it was the Bible in the Vulgate Latin version which was the first work of importance, in size and character, to be printed in the new method. The Bible of forty-two lines, often called the Mazarine, but better the Gutenberg Bible, has heretofore held the distinction of being the first and is generally assigned to the year 1455. That claim is now seriously disputed in favor of the Bible of thirty-six lines. It may be interesting to call attention to some characteristics of these first printed books. The Bible of forty-two lines is a large folio in two volumes, the first containing 324 leaves, and the second 317 leaves. There is no title page; space is left at the beginning of chapters for the insertion of ornamental initials by the illuminator. The types were made in imitation of the current manuscript style and are a large Gothic or German character. The imitation of the manuscript style extended even to the preparation of many compound letters and characters for standard abbreviations. In an ordinary book-font of English type to-day there are 226 characters, but these include numerals, punctuation marks, and a full set of small capitals. Of large capitals and small letters there are only sixty-six different sorts. In Gutenberg's font, on the other hand, there were 138 different characters aside from the three punctuation marks. These extra letters, compound letters, and abbreviated characters are

some of them quite difficult to decipher; only one versed in Mediaeval manuscripts can read the book with ease. On the first few pages of the Bible the summaries of the chapters were printed in red ink; in the rest of the book they are written in, part in red and part in black. Evidently the original plan of having them printed had to be given up.

The Bible of thirty-six lines has most of the characteristics of this Bible of forty-two lines, but it is printed from an entirely different and much larger set of types. It is a large folio of 1,764 pages, fifteen and three-quarters by eleven inches in size, and is usually bound in three volumes. Like the other, the text is in two columns on each page. Only half a dozen copies of this Bible are known to be in existence, and it is probable that the edition was very small. Of the Gutenberg Bible of forty-two lines there are thirty copies known, of which eight are printed upon vellum. Some copies, however, are quite fragmentary. In view of the fact that this is considered the first printed book, it is much sought after by collectors and has often brought more than its weight in gold. When Sir John Thorold's library was sold at auction in 1884 a copy of the forty-two line Bible brought £3,900, over \$19,000. In 1897 nearly \$20,000 was paid for a copy from the Ashburnham library by Bernard Quaritch, who later priced it in his catalogue at £5,000. The Ashburnham price has only been exceeded once for any book, and that was also for a portion of the Bible, when in the Thorold sale a copy of the Fust and Schoeffer Psalter of 1457 brought £4,950, or \$24,156.

These first Bibles are not only interesting because rare, they are also beautiful specimens of the printer's art which would do credit to any age or any printer. This is one of the astonishing things in regard to the invention of typography, that its first fruits were so perfect. Minerva-like, it seemed to spring full-formed from the mind of its inventor. The first Bibles were large folios, cumbrous to handle, and expensive to manufacture. In 1480 the first quarto Bibles appeared in Venice, and the next year the celebrated Froben, of Basle, the printer of Erasmus, issued the first in octavo.

2. As the Bible was the first book printed, it held its pre-eminence during the early years of the spread of the invention.

It is affirmed that up to the year 1490 "the Bible exceeded in amount of printing all other books put together."* This is a wonderful record, and can only be accounted for by the strong demand on the part of readers. During the preceding centuries, Bibles had been so expensive that few were able to own an entire copy, and most, even of those in more than moderate circumstances, contented themselves with a portion only. Printing cheapened enormously the cost of production, and brought the Bible at once within the reach of vast numbers who had hitherto been unable to purchase it. It is estimated that there were more Bibles manufactured in the first fifty years of printing than in the three centuries immediately preceding. Printing spread from city to city with great rapidity in those first years, so that before the end of the year 1500, presses were set up in at least 247 places,† and it is certain that many of these early printers followed the example of Gutenberg and issued the Bible as one of their first works. In the first fifty years, *i. e.*, to the end of the year 1500, which period is usually taken as the infancy of printing, all works published in these years being termed incunabula, because printed while the art was, so to speak, in its cradle, — in these fifty years there were issued no less than 1,000 editions of the Bible or some of its parts. The next century witnessed no diminution in this volume, but rather an increase. While the editions of the Bible became relatively less, as compared with the whole mass of printed matter, they were absolutely very much more numerous. The influence of the circulation of the printed Bible upon the spread of the Reformation has often been remarked. Notice the provision for this desirable end. There were no less than 160 editions of the Latin Bible before 1517;‡ and Luther's radical stand in appeal from the Pope to the Word seems to have stimulated the reading of the Bible, for before 1550 there were 174 more editions of the whole Bible in Latin, to say nothing of 167 of the Latin New Testament printed in the first fifty years of the sixteenth century, and nearly as many more of separate New Testament books. Twenty-seven editions of Erasmus' Latin Testament issued in

* Stevens, *The Bible in the Caxton Exhibition*, London, 1878, p. 25.

† Reichhart, *Beiträge zur Incunabelkunde*, Leipzig, 1895.

‡ These and the following figures have been chiefly derived from a collation of Hain, Le Long-Masch, and Copinger.

the seven years 1518-1524 were accompanied by thirty-eight editions of his paraphrase (either the New Testament or its separate books) in the eight years 1517-1524. And Bible reading was not confined to the Latin language, universally as that was known. For the Old Testament in Hebrew was printed in 1488, the Bible in German in 1466, in Italian in 1471, and the New Testament in French in the same year. There were nearly fifty (forty-eight) editions of the whole Bible in the vernaculars of Europe before the Reformation, to say nothing of those containing only the New Testament or smaller portions. Luther's New Testament in German was issued in 1522, and editions followed in rapid succession in many cities of Germany. "Hans Luft alone printed 100,000 copies on his press at Wittenberg."* The sword of the Spirit was put into the hands of the people, and it proved a weapon mighty enough to overthrow the power of the Papacy in half of Europe.

Notwithstanding this evidence of an extensive circulation of the manuscript in the Reformation time, we must remember that its high price still limited its widest distribution. Cheap as printed Bibles were in comparison with manuscripts, judged by modern standards they were very expensive. Luther's New Testament sold for eleven and one-half guilders, equal to about \$5. Others were correspondingly costly.

4. The forms in which the Bible was issued indicate the demand of the time. Churches needed pulpit Bibles, and the great folios supplied that need. Editions containing only the church lessons, or the Psalter, were also issued in great numbers, the number of Psalters exceeding that of New Testaments. For the benefit of the more ignorant priests there were furnished editions with glosses, as well as some of the sermons most popular in those days. Handier editions in octavo and even smaller sizes gave to students and the public generally what best suited their convenience.

5. From the beginning to the present time the Bible has held its pre-eminence as a printed book. No one will ever know how many editions of it have been issued, for the number is almost beyond computation, and for countless editions there is no record. The famous bibliographer and bookseller, Henry

* Schaff, *History of the Christian Church*, Rev. Ed., Vol. VI, 561.

Stevens, says: "We have been endeavoring for the last quarter of a century or more to compile as complete a list of printed Bibles and parts of Bibles as possible from the earliest period to the present time, and the remarkable result is a table of some 30,000 titles, representing about 35,000 volumes."* That was twenty years ago. Bibles have been issued in all styles of type, in all grades of workmanship, in all degrees of expense, in all measures of accuracy. The volume of editions and copies now pouring from the press is greater than ever before, and exceeds many fold that of any other single book.

6. The printing of the Bible has furnished occasion for some of the most remarkable feats of typography. At the time of the Caxton Exhibition in London in 1877 an edition of one hundred copies was printed from type in Oxford, and bound in London, all in the space of twelve hours. When the Revised Version of the English New Testament appeared in 1881, orders for a million copies were received before publication by the Oxford Press alone, and perhaps an equal number was ordered from the Cambridge Press. The sale of the Revised Testament opened in the United States on May 20th, amid scenes absolutely unparalleled in the book trade since the beginning of the world. It is said that 33,000 copies were sold on that day in New York.† They were hawked about the streets by newsboys and fakirs, and sold even under the shadow of the Stock Exchange. Two Chicago papers, the *Tribune* and *Times*, had a large part of the New Testament telegraphed from New York and sent it to their readers complete within two days of publication. The *Tribune* employed for the purpose ninety-two compositors and five correctors, and the whole work was completed in twelve hours. The *Times* had the four Gospels, the Acts, and the Epistle to the Romans telegraphed, and set up the remainder from a copy that was forwarded by rail. The portion telegraphed contains about 118,000 words and constitutes the longest despatch ever sent over the wires. A large number of papers followed the example of these in Chicago and sent the New Testament to their readers as a supplement to their regular issues. Besides this extensive newspaper circulation, there were as many as thirty editions

* Stevens, Bible in The Caxton Exhibition, p. 27.

† Schaff, Companion to the Greek Testament. N. Y., 1889, p. 403 ff.

issued in America before the close of the year. Who, in the light of these facts, can doubt the pre-eminence of the Bible among all books. Of no other could such things be possible.

7. In connection with the printed Bible we may notice another and a unique form in which the Bible has appeared. Very few books have ever been printed in polyglot form, *i. e.* in many languages in the same volume; but there are many examples of this in the case of the Bible. The Greek Old Testament and New Testament were neither of them printed until Cardinal Ximenes began his great undertaking of issuing the whole Bible in the original languages with the Greek version of the Old Testament and the Vulgate Latin of the whole. This magnificent work was undertaken in order to revive the study of the Scriptures, and was carried out in a most lavish manner. The best scholars that could be obtained were employed at high salaries. The cost of the work was about \$150,000, not one-twelfth of which sum could have been received from the sale if every copy had found a purchaser. Only 600 were printed. The Old Testament is given in three languages in parallel columns, the Latin occupying the central place of honor between the Hebrew and the Greek, this arrangement signifying, as the Cardinal states in his Prolegomena, that Christ, *i. e.*, the Roman or Latin Church, was crucified between two robbers, *i. e.*, the Jewish Synagogue, and the schismatical Greek Church. The New Testament is given only in Greek and Latin. The sixth and last volume is filled with lexicons and indices. Begun in 1502, the New Testament volume was printed in 1514, the last of the Old Testament in 1517, but the approval of the Pope was not given until 1520, and even then there was some delay, so that the work was not actually put on the market until 1522. The worthy Cardinal did not live to see the consummation of his desire, although while upon his death bed there was brought to him the last volume as it came from the press.

The example thus set was followed many times in the next 200 years. The Polyglot of Ximenes called the Complutensian from its place of publication had already become so rare by the middle of the century that Plantin, the celebrated printer of Antwerp, determined upon a reprint with additions. He secured the recommendation of Cardinal Spinosa, through whom he re-

ceived the aid of Philip II of Spain. Philip not only furnished the means for the publication, but also sent one of the most learned priests of Spain, Arias Montanus, to Antwerp to superintend the whole work. The first four volumes contain the Old Testament. Besides the Hebrew text there are also the LXX Greek, the Vulgate Latin, and the Targums in Chaldee or Aramaic. Volume 5 contains the New Testament in Greek, Latin, and Syriac. Three more volumes contain dictionaries and grammars of the various languages, sundry indexes, a treatise on Sacred Antiquities, and a complete version of the Bible into Latin by Sanctes Pagninus, which was improved by Montanus. Of this splendid work, issued in 1569-72, only 500 copies were printed, and the greater part of these were lost at sea while being transported to Spain. It is interesting to note that for these two costly editions of the Bible in polyglot form, one of which, the Complutensian, contains the first printed Greek Bible, we are indebted to Spain, to two Cardinals of the Roman Church, and to that cruel tyrant Philip II.

The Antwerp Polyglot was almost immediately a rare book on account of the loss of so large a portion of the edition. Proposition was made to reprint it by another Cardinal (what holy emulation in the sacred college in so noble a cause). This time it was a Frenchman, Cardinal DuPerron. Some work had been done when the Cardinal died, and finally LeJay, attorney of Parliament, undertook to carry it through. Printing began in 1628, but the work was not completed until 1645. Parts 1-4 contain the Old Testament of the Antwerp Polyglot, *i. e.*, in Hebrew, Chaldee, Greek, and Latin; part 5 has the New Testament in Greek, Latin, Syriac, and Arabic in two volumes; part 6 contains the Samaritan Pentateuch, here printed for the first time, and also the Samaritan, Arabic, and Syriac versions of the same, with a Latin translation of each; parts 7-9 contain the rest of the Old Testament in Arabic and Syriac. LeJay invested the whole of his property in the production of this truly magnificent work, but its high price and unwieldly size deterred many would-be purchasers, the appearance of the London Polyglot drove it out of the market, and LeJay was utterly ruined and compelled to dispose of the last of the edition as waste paper. No one can look at the ten stupendous volumes of this edition without

admiring the audacity that planned so great an undertaking. And he cannot behold the wide margins, the fine press work, and the generally sumptuous air of the book without regretting that so splendid a monument of the press, so noble an edition of the sacred Scriptures, should have brought such disaster to its projector. It was a repetition of the experience of Gutenberg. The enterprise was too vast for the resources of the promoter, and the result too expensive for the purse of the public.

With a better conception of the possibilities of such work, as well as a keener sense of the value of good scholarship, did Bishop Walton project his Polyglot published in London in 1657-61. Less magnificent than those which had preceded, it was far more valuable. Bishop Walton was a Royalist and lost his preferment at the time of the Revolution. During his retirement he devoted himself to this work. It was issued under the patronage of Cromwell, who allowed the paper for it to be imported free of duty. He is thanked in the preface for his aid; but when Charles II was restored, this acknowledgment was withdrawn and a dedication to the King inserted, so that there are so called Republican and Royal copies. The six folio volumes contain the Bible in nine languages, although no one book appears in so many. A feature of great value is the mass of various readings which occupies a part of the sixth volume. This was a Protestant work, and accordingly soon after its publication it was put on the Index Prohibitorum by Pope Alexander VII. These four editions are called the great polyglots and are a unique monument of printing.* They are by no means the only representatives of this style of printing the Bible. From the Polyglot of Hutter, in 1599, down to the latest issues of the English and German press, there have been many polyglot Bibles, besides the vast number of diglot or bi-lingual editions, with Latin or some modern tongue and another less well known, from the Greek-Latin Psalter of 1481, or the Latin-German New Testament of 1509, to the latest issue of the Bible Society, which prints the New Testament in some African or Indian language together with the English. No other book has ever received such treatment, and the Bible in this respect also is seen to be the Book of Books.

* Fine copies of these four rare editions are to be found in the Seminary Library.

III. The pre-eminence of the Bible as a book is shown still further in its wide dissemination, in its extensive translation.

1. The Bible was written originally in three languages, the Old Testament in Hebrew, with the exception of portions of the books of Ezra and Daniel, which are in Aramaic, and the New Testament in Greek. Before the Christian era the Jews had made a translation of their Scriptures into Greek, which was more widely understood than any other language of antiquity, and also into the Samaritan, which is a form of Aramaic. There were thus three languages that had been blessed with the Revelation of God before the coming of Christ. At the beginning of the Christian Church there was not at once need of further translation, for wherever the Apostles went they found Greek-speaking people. This was the universal language of trade, and in the first narrow circle of the Apostolic labors it proved a sufficient medium of communication. Moreover, so long as there were personal witnesses of the life, death, and resurrection of Christ, there was not the same necessity for a written word. Only gradually were the Christian Scriptures collected and circulated with authority. But after the first century the circle of Christian activity widened, and new populations were reached who were not so familiar with Greek. Then the prophecy contained in the gift of tongues at Pentecost began to reach its larger fulfilment in the gift to all peoples of the written word in their own languages in which they were born.

The beginning of Bible translation had apparently a dogmatic and a liturgical motive. The desire for authoritative statements of the facts of the life of Jesus, and the doctrines of the Christian faith, which led to the original composition of Gospels and Epistles, led also to their translation for the benefit of those who could not understand the original Greek. The necessities of the church service gave an impulse in the same direction. The lessons read in the services, if they were to be understood by the people, must be in the language of the people, and so the Bible was translated for the purpose. The number of manuscript lectionaries in many of the early versions is a proof of this point. Out of this doctrinal and liturgical necessity then arose the first versions of the Bible into the vernacular.

2. The field of the Church in the first six centuries was the

Roman Empire, and it is interesting to notice how largely the languages of the empire received the Bible during that period. First in order of time, came probably the Syriac, in the second century. This was the language of Palestine and the neighboring regions; and we have knowledge of four and possibly five versions into this tongue before the year 616, besides a version into the Judean dialect of the Syriac, made in the fifth century. Closely following the Syriac came versions into the five dialects of Egypt in the second and third centuries, and many versions into Latin, made in North Africa, in Italy, and in Gaul, at about the same time. These latter were superseded by the Latin version of Jerome in the fourth century, which has since been known as the Vulgate. In this same early period of the Church the Bible, or parts of it, was translated into Gothic, Armenian, Ethiopic, and Georgic. So the circle of the Roman world was completed. As these versions were, in the first instance, made to serve an ecclesiastical purpose, so in turn they became the means of isolating the branches of the Church using them from each other, and from the mother church. They played no small part in the erection of the independent ecclesiastical establishments of the East as over against the great Roman Church, which in those centuries was steadily assuming prerogatives of dominion over all divisions of the empire. Who can consider the fact that every one of the early divisions of the Church had its own vernacular Bible without realizing that schism which rent them from the main body was nourished by that version in their own tongue, which was to them an independent source of authority, and prevented their weak yielding to a centralized hierarchy.

3. The next period of church history includes the years from 600 to 1400, the so-called Middle Ages. In this period the field of the Church was chiefly the continent of Europe, and her work was the conquest of the tribes of the North and the hordes of barbarians who swept into Europe from the far East. Where the Church went, there went also the Bible. Missionaries of that day, as of this, were forward in translating the Bible for the benefit of their converts, and no less than twenty-two versions of the Scriptures appeared in this period, including practically all the languages of Europe, those which were formed by the dialectic modification of the Latin, like Italian, French, Spanish,

and the transitional Romance, as well as the Teutonic dialects of the north, German, Swedish, Dutch, Anglo-Saxon, English, with the Celtic tongues, Erse and Kymrish, the Slavonic, and its kindred Bohemian and Polish; while far to the east appeared versions in Persic and Tartar. In not all of these languages was the whole Bible translated; in some only a small part, but still it is true that before the Reformation, and before the invention of printing, the peoples of Europe and Western Asia and Northern Africa were supplied with the Scriptures in their own languages. We may say what we will about the ignorance of the masses in the Middle Ages, and the practice of the Roman Church in keeping the Bible from the laity, which charges are not without truth, and yet these monuments of Bible translation are evidence of a spirit that was true, and a life that was vigorous, and a method that was right. Where the gospel messenger went there he carried the Word of God as a torch, and it lightened many a dark corner of the world.

4. In the Reformation period, from 1400 to 1600, there were versions prepared in twelve different languages and dialects, all located in Europe, making more complete the work of the preceding centuries.

5. In the next period, one of dogmatic controversy and of spiritual coldness and inactivity, from 1600 to 1800, there are noticed seventeen new dialects blessed with versions, ten of them in Europe; and we find also the first fruits of the new missionary activity in John Eliot's Bible in the Algonquin Indian tongue, which has been said to be the "first case in history of the translation and printing of the entire Bible in a new language as a means of evangelization."* With this belong Ziegenbalg's Tamil version (1714), and versions of Dutch missionaries in Formosan (1661), and Malay (1610?), and Sinhali (1739).

6. The present century, however, will always be known as the great Bible translating century, as it is the great missionary century of the Christian Church. Indeed, the two movements have sprung from the same motives, and have gone hand in hand. Almost the first work of the modern missionary when he goes among a new people, so soon as he has learned the language, is to

* Dr. E. W. Gilman in Report of the Centenary Conference on Missions, 1888. Vol. II. 287.

begin translating the Bible. His first attempts are likely to be very crude, owing to imperfect knowledge of the language, but as greater facility is gained in the native speech, and particularly as some native converts are trained in the work of assistance, revisions are made and after a time a standard version is finished. Often the first publication is of a single Gospel or Epistle in order to test the efficiency of the version. So, in the Hawaiian, the Gospel of Luke was published in 1827, while the New Testament was not ready until 1836, and the whole Bible not until 1839.

Since the year 1800, versions of the whole or a part of the Bible have been made in 285 languages and dialects, and with every year the number is increased. Doubtless on many a missionary's table there lie to-day tentative experiments in Bible translation, which in a few years will be published in London or New York and then be carried back to bless the native races for which they have been prepared. Let one stand before the large case in the Museum of this Seminary and look at the 240 versions there displayed, and he must gain a new sense of the amount of learning and consecrated labor that has gone into this work of translation. In many cases the missionary finds a language without a literature or even without writing. It is necessary, frequently, to re-create the language by the infusion of new words, to reduce the spoken words to writing; and even to invent an alphabet in which they may be written, as Ulfilas did for the Goths, and the native Guess for the Cherokee tribe of Indians. As one looks at that case of specimens let him remember that what are there shown represent only one-half of the large number that have been made by the messengers of Christ in all the centuries. The work of the present century appears the more noteworthy when we recall the fact that up to the year 1800 there were only sixty-six languages and dialects in which, so far as we know, any portion of the Scriptures had been translated, while during this century the number has swelled to 451. This, let it be noted, is the number of distinct languages or mutually unintelligible dialects into which some portion of the Bible has been translated. No account is made of the different versions or revisions in a single language, nor even of the publication of the same version in many different forms;

as for example, the Armenian is printed not only in the Armenian, but also in the Arabic and the Greek characters. So the German and Spanish versions are printed in Hebrew letters for the benefit of German and Spanish Jews who know the vernacular language, but have learned to read only the Hebrew alphabet. Many languages having characters of their own, like the Chinese and Japanese, are being printed also in the Roman alphabet. These varied forms, interesting as they are, do not make distinct languages and are not considered in our enumeration.

Of course, in a majority of these languages only a portion, often only a small portion, of the Bible has been translated, and there are still a large number of languages untouched, so that there yet remains work enough for the brain and hand of the twentieth century. It is estimated that the total number of languages and dialects spoken by the more than 1,400 millions of the population of the globe is at least 2,000. In comparison with this, 451 seems a very small number, but we must remember that these 451 languages represent 1,200 millions of people, while the remaining 1,500 languages are spoken by only 200 millions. Moreover, many of these tongues are fast disappearing; the great conquering languages will more and more dominate the world, and in the meanwhile the goal is being ever more nearly approached of giving the entire Scriptures of the Old and New Testaments to every race under the whole expanse of heaven in its own language.

7. This practice is in striking contrast to the great non-Christian religions, whose sacred books are not translated. The Koran is read in Arabic even where that language is not understood. Christian scholars are responsible for its translation into many tongues, and the same is true of the Vedas and the Avesta. The Buddhist Scriptures have been imported into Japan and copied there for centuries, but no Japanese version has been made.

This immense mass of Bible translation is furthermore almost exclusively the work of the Protestant churches. The Roman Church in clinging to the Latin Vulgate in a dead language is but imitating the heathen example. To be sure, most of the versions before 1600 were made under the auspices of the Roman

Church. And since that time there have been many versions into the vernacular made by those in fellowship with that body. But in nearly every case these recent versions have been in languages already supplied with Protestant versions, and they were made in order to offset and destroy the influence those were exerting on the people. Her theory that the Church is the sole custodian and interpreter of the truth has led the Roman Catholic Church to insist upon her own versions and her own editions. No version is to be used unless it conforms to the Vulgate, and all editions of the Vulgate must agree with that of Clement VIII printed at Rome in 1592.

This Protestant policy of giving the Bible at once to new peoples, and using the manuscript as an instrument in evangelism is amply justified by the history of missions. We cite an illustration or two.* In the Congo region of Africa the Portuguese had control for 200 years after 1500. Under their protection the Romish priests evangelized the country. Thousands upon thousands were baptized; masses and penances, crucifixes and confessionals, were abundant; but there was no version of the New Testament and no attempt to instruct the people in the word. When the Portuguese power fell and the priests were compelled to withdraw, the whole people lapsed at once, and soon not a trace of Christianity remained.

A similar thing happened in Japan. The once flourishing church subjected to persecution, after a brave resistance, succumbed; it had no vernacular Bible to feed its life.

Contrast with these the case of Madagascar. In 1834 the first converts were baptized after eleven years of effort; in two years the missionaries were forced to leave, but they left behind 5,000 copies of the Bible in the native tongue. In spite of the fiercest persecution of the heathen government, in spite of the severest penalties visited upon those who read the Bible, in spite of the martyrdom of thousands in the next twenty-five years, that church, nourished by the living stream of God's word, remained steadfast and even increased in membership from 200 to 1,000. History speaks with no uncertain voice on this subject. No mission work is effective and permanent that does not give the

* Cf. Dr. E. W. Gilman, in Report of the Centenary Conference on Missions, London, 1888. Vol. II, 288.

Bible to the people. The failure of the Roman Catholic missions in China, in Japan, in India, and in North America is evidence of this. Their missionaries were as devoted and as persistent and as learned as those of Protestant Churches, but their work has disappeared from the sight of men.

Not only has the Bible thus proved a most valuable ally to the missionary; it has often become a missionary itself, and many a congregation has been gathered and instructed in the truth through the medium of a copy of the Scriptures. A copy of the Bible bought by a native and carried back to his country home is the means of the conversion of a whole village in Brazil. A copy found in a cast-off garment leads numbers in a Chinese village into the truth. Similar stories might be told of every quarter of the globe. The Word of God is its own witness, and in its printed form becomes a messenger of the gospel.

8. So vast has this work of issuing the Bible become, so important is it felt to be as a means of evangelization, that large societies have been formed which devote themselves to this one thing, the printing and circulation of the Word. Missionary societies often add this to other phases of their work, but during the last century the Bible societies have been the chief agencies in this enterprise. Always co-operating with the missionary societies, they have also supplemented their work, and their colporters have gone into many regions yet unreached by distinctively missionary labor. Since 1804, when the British and Foreign Bible Society was organized, the first in time as it has always been the greatest in achievement of all such agencies, there have been no less than eighty Bible societies formed, besides numberless auxiliaries of these. Our own American Bible Society, organized in 1816, is second in size and importance and efficiency. It is encouraging to notice that with very few exceptions these are all undenominational agencies. Although Christian people have not yet been able to unite for the purpose of preaching the gospel to the heathen, for the most part they have been able to work together in the printing and circulation of translations of the Scriptures. In this, again, the Bible is raised aloft above every other book. Of no other can it be said that large, permanent publishing houses have been established for the express

purpose of issuing them. And few, if any, publishing houses of any sort equal in amount of business the nearly four million copies issued annually by the British and Foreign Bible Society.

IV. There are many other features connected with the printing and circulation of the Bible which it would be interesting to dwell upon if there were time.

1. We should like to describe the people's Bibles of the fourteenth and fifteenth centuries. At that period of history there were few of the common people who could read or write, and even many of the priests could not read their Bibles. So, for the benefit of the poor preaching friars, as a means of helping them to expound the Gospel message, and also to teach the people the Bible truth through the eye as well as the ear, there were issued a large variety of books dealing with the Bible story in one form or another. Usually the life of Christ was taken for a basis. One page would contain a picture of some scene in his life with a few words of explanation. The opposite page would contain some illustration of that scene, or typical representation of it, drawn from some other part of Scripture. For example, the death and resurrection of Jesus were illustrated from the story of Jonah. These books were called block-books, because each page was printed from a single engraved block of wood. There were more than a score of such printed in numberless editions in the fifty years before the invention of typography. So popular were they that editions with type-set descriptions continued to appear even to the close of the fifteenth century. The predominantly religious character of these and other early books is an indication of the fact that learning was chiefly confined to ecclesiastics, and that the knight and the serf equally found their pleasure in other than literary ways.

2. The student of the early versions into European languages is struck by the fact that in many instances the earliest form of the vernacular Bible was poetical. We must remember that these nations were at this time Christian. The people were familiar with the truth of the Bible; but in their own language they had none of its words. The first attempt to give the Bible to the people in their own tongue often took the form of metrical versions of the narrative portions, such as Genesis and the histor-

ical books of the Old Testament, and especially the Gospels. Of this character is the rhymed Harmony of the Gospels in Low Saxon known as Otfried's Christ. Such is the Heliand, a heroic poem with a Gospel basis, in the same language, and both belonging probably to the ninth century. Such is the Ormulum in our own English, and the earlier paraphrases of Caedmon in Anglo-Saxon.

Illustrating another form of adaptation of the same sort is the *Historia Scholastica* of Petrus Comestor. Written in the year 1170, this work was translated into many of the European languages, and was printed over and over again in the early days of the art. It consists of a somewhat free use of the Vulgate, interspersed with annotations from profane history and with scholastic explanations. The French version of this, made by Guyard des Moulins in 1294, followed the Vulgate text more closely and more completely, and with some additions appeared in 1477 as the first printed French Bible. Of similar character was the *Aurea Biblia* of Rampigollis, which was exceedingly popular in the fifteenth and sixteenth centuries. The *Golden Legend* of Nicolaus de Voragine may also be mentioned here, for, while it contains many stories of the saints, and much apocryphal material regarding Jesus, it yet does give the Gospel story.

3. It is one of the anomalies of history that the organized body of Christ which would seem to be most interested in the circulation of the Bible has been most active in its suppression. To be sure, the censorship of the press was no new idea. From the beginning of the making of books there has been the exercise of the right to forbid and to permit certain books. State and Church, heathen emperor, Mohammedan caliph, and Christian bishop alike have destroyed works they considered harmful either to the truth or to their own dominion. When books were printed it needed but an extension of this principle, vicious though it was, in order to bring forth the condemnation of council and Pope, Parliament and King, the burning of forbidden editions, the rule of censorship and the *Index Prohibitorum*. It is noticeable that the issuance of decrees against books really began with the printing of them. Perhaps before that, in the manuscript period, it was easier to control the matter. Books were few,

the copying of them was laborious, and the number of copies was limited. But when the printing press began to pour out its thousands of volumes some more vigorous measure was needed. Besides, so long as the dominion of the Roman Church was not in danger, she had less fear of heretical books; but when the revival of learning and the Lutheran Reformation threatened to overthrow that dominion she at once used decisive means to suppress all hostile publications. What is surprising and will always remain incapable of defense is the fact that in suppressing heresy she thought it necessary to suppress the Bible. Berthold, Archbishop of Mainz, the very birthplace of the printer's art, was the first to undertake the restriction of the press. On January 10, 1486, he prohibited the translation of books from Latin, Greek, or other languages, into the vulgar tongue, or their sale when translated, except upon the approval of certain doctors and masters of the University of Erfurt. This edict, although couched in general terms, was really aimed at the German Bible, of which several editions had already appeared. In 1559 the first official list of prohibited books was issued by Pope Paul IV. In this, all Bibles in modern languages were forbidden, and forty-eight editions were particularly specified, while the general clause, "and all similar editions," was intended to cut off all vernacular versions from the faithful.

From this first Index down to the present time there has been no material change in the policy of the Roman Church in regard to this matter, except where, as in this country, the prevalence of Protestant sentiment has forced a modification. The Holy Office of the Inquisition has repeatedly laid its withering hand upon the Bible. Its last work in Italy in the present century was to prevent if possible the circulation of the Italian version. In Spain it has been impossible, it is even now not wholly safe in all parts, to attempt to distribute a vernacular Bible, while in South America the agents of the Bible societies have repeatedly met with abuse and persecution at the hands of the priests. It would be most interesting to trace the development of the condemnation of the Bible, and to show how the Protestant schism, springing as it did from a study of the Word, and supported as it has always been by an appeal to the Word, has forced the

Roman Church into an attitude of opposition to the free circulation of the Scriptures.

We cannot forget in the history of our own English Bible the names of John Wicliff, opposed, threatened, tried again and again, and only preserved by the strong friendship of John of Gaunt, Duke of Lancaster, and of William Tyndale, an exile, a hunted fugitive, printing in secret, hurrying presses and printed sheets from city to city in order to escape the vigilance of his enemies, and at last suffering martyrdom because of his unquenchable desire to give the gospel to his nation in their own tongue. Nor can we forget the picture of Bishop Tonstall of London buying up the copies of Tyndale's Testament in order to burn them publicly, nor the interruption of the printing of the Great Bible in Paris by the intrigue of the Inquisition in spite of the royal permission. The attitude of the Roman Church is perhaps well set forth in the words of Henry Knighton, the Canon of Leicester, and a bitter enemy of Wicliff. "The Gospel which Christ committed to the clergy and doctors of the Church, that they might sweetly dispense it to the laity and weaker persons, according to the exigency of the times and the wants of the people, hungering after it in their mind, this John Wicliff has translated out of Latin into the Anglican, not angelic language; whence through him it has been published and disclosed more openly to laymen and women able to read than it used to be to the most learned and intelligent of the clergy. And so the gospel pearl is cast abroad and trodden underfoot of swine; and what was dear to clergy and laity is now rendered, as it were, the common jest of both; so that the gem of the Church becomes the derision of laymen, and that is now theirs forever, which before was the special property of the clergy and doctors."*

Inspired, as we believe, by a true desire to promote the truth, yet led into strangely mistaken measures, the Roman Church has consistently, from the beginning, opposed giving the Bible to the people in the vernacular. Not content with withholding the wine of the sacrament, she has withheld also the refreshing water of the revealed Word. The Bible in the Roman Church has been a book permitted, not enjoined, a treasure to be guarded, not a spiritual food to be dispensed.

* Quoted in the English Hexapla, p. 8.

We cannot pause to speak of the vast literature in opposition and defense, in explanation and criticism, to which the Bible has given rise, nor of the prodigious expenditure of toil in its study. These and other interesting phases of our subject we must pass without further detail.

As we look back now over the path we have come, are we not more firmly assured than ever that this Bible which lies at the foundation of our faith, which is "the only perfect rule of faith and practice" is, even in those external features which are subordinate, shown to be the Book of Books? In the abundance and variety and beauty of its manuscripts, in the priority and multiplicity of its printed editions, in the unique forms in which it has been set forth and the thrilling incidents of which it has been the occasion, in the multitude of its versions into strange tongues and in the extent of its distribution over all the earth, in the number and range of books to which it has given rise, in the intensity of the opposition to it and the unquenchable zeal with which its promoters have been inspired, in the missionary activities it has supported and the spiritual results flowing from its bare circulation, — in all these respects it is seen to be pre-eminent as a book.

We have dwelt only on that which is superficial in regard to this book. It is because there is something more than the superficial in it that these facts acquire any significance or interest. When the Eternal Word tabernacled in the flesh every utterance and every deed, every look and gesture assumed a beauty and glory derived from the divine personality from which they flowed. And so when the divine revelation was made to appear in a human form, clothed in the language of men, and borne from land to land in the guise of human books, then every fact relating to that appearance and every item of the historical transmission of that word from age to age and from nation to nation becomes of value and worthy of the attention of those who love the Word for what it is and because they hear through the human language the very voice of God.

We in this Seminary taking our stand on the Word seek to comprehend it more fully, and to interpret it more accurately. We learn to distinguish the external and human from the in-

ternal and divine, but both we seek to know more thoroughly, that the purposes of God through His Word may be the more perfectly made known to men.

MISQUOTATION OF SCRIPTURE.

Improved methods of education and advanced training in all departments of science show an ever increasing regard for accuracy. No man has yet won great success, or risen to deserved eminence as a merchant, a commander, an author, an artist, a scientist, a physician, lawyer, or preacher who was not careful about small things. "If," said Sir Isaac Newton, "I surpass other men in anything, it is in patient examination of facts." Exactness of quotation in general is admitted to be a requirement much more widely than it is practiced; and are there any other writings that make this claim with so much reason as our sacred scriptures? Is the requirement addressed so urgently to any other class of men as to religious instructors?

It is not now proposed to dwell on mere individual and occasional blunders, however amusing they may be. It is chiefly such as are frequent, perhaps uniform, and which may be heard even in the pulpit. If King James' version of the Bible were already more widely displaced by the revised version, this matter would not be devoid of interest for historical reasons; but the authorized version is still and will for years continue to be one of great practical importance. While pursuing the subject, certain current analogous blunders in the literary world will be adduced. Memory may thus be aided and a wider caution stimulated.

Fraudulent citation deserves a word. Happily, a word is all that can be needed; for whatever other criticism may fall upon the pulpit, when it comes to the matter of dishonesty, away with the pulpit itself. There have, to be sure, been gloomy periods in church history, when men who wrought in darkness could palm off forgeries of Scripture as well as spurious decretals. Certain Hebrew and Greek manuscripts were tampered with. It might be supposed that when the art of printing came it would render such forms of fraud nearly impossible, though it did not make men more honest. And yet there was a period when English Bibles were astonishingly inaccurate. The errata of those

printed in London at one time are said to have amounted to three thousand and six hundred. The Pearl Bible, so called, of 1653 had sundry monstrosities, some of which were supposed to be designed. Thus (Rom. vi. 13) "Neither yield ye yourselves as instruments of righteousness unto sin" — instead of unrighteousness. (I. Cor. vi. 9) "Know ye not that the unrighteous shall inherit the Kingdom of God?" — instead of not inherit. The accuracy of more recent times has eliminated all such glaring faults, though an edition of the Bible absolutely faultless typographically is perhaps still a desideratum.

Concerning this matter of quotation, the skeptic and the wit have often shown recklessness. Voltaire, speaking of the interview recorded in Genesis, the forty-seventh chapter, says: "That which the good man Jacob, father of Joseph, replied to Pharaoh must impress those who can read: 'What is your age?' said the King to him; 'I am a hundred and thirty years old,' said the old man, 'and I have not as yet had one happy day in the short pilgrimage.'" Wit and irony should keep hands off the Bible. Dickens' "Dombey and Son" has this: "In the Proverbs of Solomon you will find the following words: 'May we never want a friend in need, nor a bottle to give him!' When found, make a note of." The novelist, however, might justify himself when he could plead such a clerical feat as Rowland Hill's text of a sermon against ladies' high topknots, "Topnot come down," carved out of "Let him that is on the house-top not come down." A few years since I heard a sermon from the words (Ps. xix. 13), "Keep back thy servant also from presumptuous sins." The preacher began by substituting presumptive for "presumptuous," and made presumable sins the subject of discourse. Such a man should be sent to the kindergarten for elementary instruction in the morals of homiletics.

Apocryphal quotation confronts us. Quite a number of familiar sayings, anything but canonical, pass currently among the ill-informed as from the Bible. For example, "A word to the wise is sufficient;" and the original Latin of Terence is almost invariably misquoted, *Verbum* instead of *Dictum sat sapienti*. Further, "Seals of his ministry," "souls for his hire."

In Hudibras, Butler says, "Then spare the rod and spoil the child," and that may be heard ten times to one quotation of what Solomon says (Prov. xiii. 24): "He that spareth the rod hateth his son." No concordance gives chapter and verse for "God tempers the wind to the shorn lamb," which occurs in the "Sentimental Journey" of Laurence Sterne, as humorous and as dissipated a man as ever took "Holy orders." With him, however, it was not original. He probably took it from Henri Etienne, *Dieu mesure le froid à la brebis tondue*. Neither of those authors were likely to be familiar with Is. xxvii, 8, "He stayeth his rough wind in the day of his east wind."

The foregoing are specimens of sundry putative scripture sayings, the authenticity of which ministers are, to be sure, less likely than others to mistake. Yet Robert Hall once projected a sermon on the words, "In the midst of life we are in death," as a text before bethinking himself that they are found neither in the Old Testament nor the New, but in the burial service of the Episcopal Church, and no older than a Latin hymn of Notker, a monk of St. Gall in the tenth century: *Media vita in morte sumus*. Younger and less distinguished preachers need caution.

We have glanced at designed perversions, followed by specimens of misquotation due to ignorance. Other forms of mistake owing, at least originally, to carelessness are numerous. Supposititious scripture is rather abundant. As already remarked, it is not the individual and occasional, but the frequent or habitual, that deserves our special attention. Of putative Bible passages there are various classes. Some present a sort of

Substitution. To save space I will give, for the most part, only so much of a verse as will readily suggest identification. Thus instead of (Gen. iii. 19) "Sweat of thy face" — Sweat of thy brow. (Ex. xx. 10) "Nor thy stranger that is within thy gates" — the stranger. (I. Kings xix. 12.) "A still small voice" — the still. (Job v. 7.) "Yet man is born unto trouble as the sparks fly upward" — Man is prone unto sin as the sparks fly upward. (Job xx. 12.) "Though wickedness be sweet in the mouth, though he hide it under his tongue" — We roll sin as a sweet morsel under the tongue. (Ps. cxxxix. 4) "For

there is not a word in my tongue" — on my tongue. (Prov. iii. 6) "In all thy ways acknowledge him, and he shall direct thy paths" — steps. (Prov. xii. 10) "A righteous man regardeth the life of his beast" — A merciful man is merciful to his beast. (Prov. xxi. 1) "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will" — Man's heart is in the hand of the Lord; he turneth it as the rivers of water. (Eccl. i. 9.) "There is no new thing under the sun" — nothing new. (Eccl. xi. 3.) "In the place where the tree falleth, there it shall be." Where the tree falls there it lies. (Eccl. xii. 7.) "Then shall the dust return to the earth as it was" — return to dust. (Is. xi. 9; Hab. ii. 14.) "For the earth shall be full of the knowledge of the Lord as the waters cover the sea" — fill the sea. (Mal. iv. 12.) "Shall the sun of righteousness arise with healing in his wings" — his beams.

But we will not now linger upon the Old Testament. We advance to the New.

(Matt. vi. 12) "And forgive us our debts as we forgive our debtors;" (Luke xi. 4.) "And forgive us our sins" — Forgive us our trespasses. This we owe to the Prayer Book.

Printed departures from the sacred text are an unsuspected source of several mistakes. Thus in the Episcopal form of Solennization of Marriage we find, "Those whom God hath joined together let no man put asunder." Whereas: (Matt. x. 9.) "What therefore God hath joined together let not man put asunder" — Those whom — no man. (John ix. 4.) "I must work the works of him that sent me while it is day" — work while the day lasts. (Rom. xii. 11.) "Not slothful in business" — diligent. (I. Cor. ii. 2.) "Not to know anything among you save Jesus Christ and him crucified — to know nothing. (II Cor. iii. 3.) "But in fleshy tables of the heart" — fleshly. (Phil. i. 6.) "Will perform it until the day of Jesus Christ" — carry it on. (Heb. iv. 13.) "Naked and opened unto the eyes of him with whom we have to do" — open. (I Pet. iv. 8.) "Charity shall cover the multitude of sins" — will cover or covers. (I Pet. v. 8.) "The devil as a roaring lion walketh about" — goeth. (Rev. ii. 5.) "Repent, and do the first works" — thy. (Rev. iii. 17.) "I am rich and increased with goods" — in goods.

There are two passages, one in the Old Testament and one in the New, deserving of special attention. The former is this: (Is. lxvi. 8.) "Shall the earth be made to bring forth in one day? or shall a nation be born at once" — a nation shall be born in a day. In the pulpit and elsewhere we very often hear this substitute, but never the text correctly given. Frequently is this noticeable in prayer relating to the future of the messianic kingdom on earth. All about our Protestant world the God of missions is told over and over again that he has said, "A nation shall be born in a day," whereas he has not said it. His servant Isaiah did not record a divine purpose.

The second passage in question is the apostolic benediction, (II Cor. xiii. 14.) "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Familiar variations are numerous: Holy Spirit; fellowship instead of communion; or in addition to communion, as if they were not the same; be and abide; or rest upon and abide; forever; now and forever; now henceforth and forever. Such clerical manufacture of scripture is quite superfluous and in bad taste.

Carelessness of this sort is not peculiar to treatment of sacred writ. Tacitus wrote, *Omne ignotum pro magnifico*, but we often meet with *mirifico*, or some other word put in place of *magnifico*. A quotation of Plutarch, translated into Latin, *De mortuis nil nisi bonum* usually has *nihil*; and Andrew Rivet's *Praefervidum ingenium Scotorum* commonly *Perferidum*, a false reading. So, too, Shakespeare's "To the manner born," not manor; Bishop Berkley's "Westward the course of empire takes its way" — star of empire; Prior's "Fine by degrees and beautifully less" — Small my degrees; Pope's "Welcome the coming, speed the going guest" — parting guest. Franklin in his "Poor Richard" says, "Three removes are as bad as a fire," but removes is always shortened into moves.

The design of a quotation, however appropriate, may not only be defeated, but worse than defeated. One night in the "House of Commons" Joseph Hume addressed an opponent, "The honorable gentleman need not lay that flattering unction to his chest" — instead of soul. Roars of laughter followed.

In our multitudinous collections of hymns for the service of

song in the house of the Lord is found many an audacious analogy to the foregoing without acknowledgment. Let a single specimen serve for the whole. Despondent William Cowper could say:

“ The dying thief rejoiced to see
That fountain in his day ;
And there have I, as vile as he,
Wash'd all my sins away ” —

an expression of authorized Christian assurance. But hymn-tinkers tamper with the lines on this wise:

And there may I, though vile as he,
Wash all my sins away.

Such garbling of sacred poetry implies a conscience of loose fiber, and should be made a penitentiary offense.

Interpolation of words and phrases is one form of mistake. Instances of this occur in some of the citations already given. The following passages are often thus marred: (II Sam. xviii. 9.) “ And his head caught hold of the oak, and he was taken up between the heaven and the earth ” — caught by his long hair. Vain as Absalom was of his hair, we do not read that he was caught by that alone, though often so affirmed. In Smith's Dictionary of the Bible and in the article on Absalom, Dr. Cotton, a former bishop of Calcutta, writes, “ As he himself was escaping his long hair was entangled in the branches of a terebinth,” etc. (II Sam. xviii. 33.) “ Would God I had died for thee! ” — would to God. (I Kings iv. 25; Micah iv. 4.) “ Every man under his vine,” etc. — his own vine. In Job xxi. 5 occurs the expression “ Lay your hand upon your mouth; ” and in xlii. 6, “ Wherefore I abhor myself, and repent in dust and ashes.” Hence, probably, comes this: We lay our hands upon our mouths, and our mouths in the dust. (Ps. xlv. 1.) “ My tongue is the pen of a ready writer ” — as the pen. (Ps. ex. 3.) “ Thy people shall be willing, in the day of thy power ” — made willing. (Prov. xxvii. 17.) “ Iron sharpeneth iron; so,” etc. — as iron. (Eccl. ix. 10.) “ Whatsoever thy hand findeth to do, do it with thy might ” — all thy might. (Eccl. xi. 1.) “ Cast thy bread upon the waters; for thou shalt find it after many days ” — find it again. (Is. i. 6.) “ From the sole

of the foot even unto the head, there is no soundness in it " — to the crown of the head. (Is. lviii. 13.) "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" — nor thinking thine own thoughts. (Lam. iii. 23.) "They are new every morning; great is thy faithfulness" — fresh every evening. (Ezek. xxxiii. 11.) "I have no pleasure in the death of the wicked; but that the wicked," etc. — but rather that. (Hosea iv. 17.) "Ephraim is joined to idols" — his idols.

We pass to the New Testament. (Matt. xiii. 42.) "There shall be wailing and gnashing of teeth" — weeping and. Only two of these three terms are found together in any one Gospel. (Matt. xv. 26.) "To take the children's bread and cast it to dogs" — to the dogs. (Luke xvii. 10.) "That which was our duty to do" — it was. (John xvi. 8.) "He will reprove the world of sin, and of righteousness, and of judgment" — to come. In Acts xxiv. 25, this clause is added. (Rom. xii. 1.) "That ye present your bodies holy, acceptable" — and acceptable. (I Cor. ii. 9.) "Neither have entered into the heart of man" — to conceive. (Eph. iii. 21.) "Throughout all ages, world without end" — in a world. (II Thess. iii. 1.) "Have free course, and be glorified" — run and. (I Tim. iv. 2.) "Seared with a hot iron" — as with. (II Tim. i. 12.) "For I know whom I have believed" — in whom. Dr. J. W. Alexander, on his deathbed, made correction of this common mistake. (Rev. xxii. 17.) "Let him take the water of life freely" — come and take.

Sometimes the insertion of a word produces a platitude, and has an enfeebling effect. Thus — (Job xiii. 11.) "Shall not his excellency make you afraid" — suitably afraid. (Hab. i. 13.) "Thou art of purer eyes than to behold evil, and canst not look on iniquity" — but with abhorrence, or with the least degree of allowance. (Matt. xviii. 20.) "For where two or three are gathered together in my name, there am I in the midst of them" — and that to bless them.

It would be easy to parallel these by similar superfluities in secular literature. In Ovid's memorable confession.

*Video meliora proboque,
Deteriora sequor,*

we find the conjunction *sed* prefixed to the second line; and Shakespeare's "But for my part, it was Greek to me" — all Greek.

It would be in place here to dwell on the abuse of quotation in the matter of illustrative incidents. Some of these which find their way into sermons and platform addresses — and especially into after-dinner speeches — are wholly fictitious, and should be relegated to the heading of fraud. Others having a kernel of truth are garnished into seeming jewels, but are only paste pearls. One example will suffice. Many a missionary discourse is embellished with a story of Moravians who sold themselves into slavery in order to gain access to African bondmen in the West Indies. That moving specimen of philanthropic devotion has no other basis than this: Tobias Leupold and Leonard Dober, the first foreign evangelists who went out from Herrnhut, avowed their readiness to sell themselves into bondage in order to save one soul; but there never was occasion for them or any other missionary to do it.

Thus far we have been dealing with current pleonasm. There is an opposite failing in popular usage; and in place of redundancy we now notice

Omission as another censurable defect. (Gen. xxviii. 17.) "This is none other but the house of God, and this is the gate of heaven" — this is omitted in second instance. (II Sam. i. 23.) "Lovely and pleasant in their lives, and in their death they were not divided" — "they were" falls out. (II Sam. x. 12; xv. 26.) "And the Lord do that which seemeth him good" — without "him." (II Sam. xiv. 14.) "As water spilled on the ground which cannot be gathered up again" — "again." (I Kings iv. 25 and Micah iv. 4.) "Every man under his vine, and under his fig tree" — the second "under his." (Ps. cxix. 71.) "It is good for me that I have been afflicted, that I might learn thy statutes" — the last clause.

Thus far from the Old Testament. We now open Matthew's Gospel and proceed thence onward: (Matt. xiii. 57.) "A prophet is not without honor save in his own country, and in his own house" — the last clause. (Luke xviii. 13.) "Would not

lift up so much as his eyes unto heaven ” — “ so much as.” (Acts ix. 6.) “ Lord, what wilt thou have me to do? ” — “ to.” (Rom. vii. 12.) “ Wherefore the law is holy and the commandment holy, and just and good ” — “ and ” before just. (II Cor. iii. 5.) “ Not that we are sufficient of ourselves to think anything as of ourselves ” — “ of ourselves.” (Heb. xiii. 8.) “ Jesus Christ the same yesterday, and to-day, and forever ” — “ and,” before to-day.

If any one asks for similar outside omissions they may be found in such classical quotations as from Virgil, *Labor omnia vincit improbus*, but we often miss the important qualifying word *improbus*. *Timeo Danaos et dona ferentes*, where the monosyllable *et* is specially important. So in Ovid’s familiar line *Fas est et ab hoste doceri*. Lucan, referring to Pompey, says, *Stat magni nominis umbra*. The author of Junius’ Letters, employing this as a motto, drops the *magni*; and since then it has generally been dropped.

Few maxims are more familiar than *De gustibus non est disputandum*, *est* not being introduced. Such bad taste may well be challenged. A war cry of the Crusaders was not merely *Deus vult*, but *Deus id vult*.

The late Governor Dix of New York was a scholarly man. In an address to the students of Union College, he said: “ Let me give you one caution. If you become writers or public speakers, never quote from the Latin without consulting the original author. Do not trust to any dictionary of quotations. I will tell you my own experience. Some years ago, having occasion to use a Latin phrase, and not feeling quite sure of it, I looked for it in the dictionary of Latin quotations which forms a part of Bohn’s classical library, and to my surprise I found it attributed to a wrong author — to Ovid, when I knew it was from Juvenal — although the work was compiled by a Cambridge scholar and was commended by the British publisher for its accuracy. The discovery of this error led me to undertake a thorough examination of the book, and with the aid of a good Latin library I found and compared with the originals all the quotations, amounting to several thousand, from the Latin authors, though the task occupied me about an hour and a half every morning before breakfast for two or three months. The

result was that I discovered more than two hundred false quotations, a considerable number of which were attributed to wrong authors, some gross misapplications, and one or two instances in which two lines from different authors were combined and credited to one of them. . . . Among the false quotations referred to there is one which is in perpetual use with us, and which is very rarely given accurately. It is this: '*In medio tutissimus ibis.*' If you look in the second book of 'Ovid's Metamorphoses,' about the one hundred and thirty-fifth line, you will find the preposition 'in' before 'medio' wanting. . . . To interpolate in the last line the preposition 'in' is not only to betray our own deficiency in true scholarship, but to do great injustice to Ovid by imputing to him a defective verse — an imputation the more unjust as he is not living to resent it."

Transposition is not infrequent. (Hab. ii. 2.) "That he may run that readeth it" — So plain that he who runneth may read. The divine direction to the prophet seems to be that he should make the inscription so plain in its import that the reader might at once start off rapidly in the race of obedience; not that the tablets should display such conspicuous writing as could be read by one passing at full speed. The latter, however, is the sense in which the verse has long and often been employed. Thought need not here turn to our flaring street-posters.*

(John viii. 7.) "He that is without sin among you, let him first cast a stone" — cast the first stone, at her. (John xii. 8.) "For the poor always ye have with you" — ye have the poor always with you. (Rom. vii. 24.) "Who shall deliver me from the body of this death" — this body, or this body of sin and death. (Jas. iii. 5.) "Behold how great a matter a little fire kindleth" — how great a fire a little matter kindleth. (Jas. v. 16.) "The effectual, fervent prayer of a righteous man" — fervent, effectual.

Secular citation acts similarly with the order of Cicero's two clauses, *Silent leges inter arma*; with Seneca's *Vita brevis est, longa ars*; with Horace's *Vestigia nulla retrorsum*; and with

*A gentleman affixed to the kennel of his fierce dog a notice in large characters, *Cave Canem*. A neighbor remarked, "That, I suppose, is in order that he who runs may read." "Rather," was the reply, "that he who reads may run."

Ovid's *Principiis obsta*. The late Dr. Bethune — himself no mean poet — when supplying the Park Street pulpit one Lord's Day, announced a favorite hymn of Cowper. On reaching the fifth stanza he found the last two and first two lines had been transposed—

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

With deserved indignation he exclaimed, "Who has had the audacity to tamper with this hymn of Cowper?"

At our court houses this maxim may be heard: *De minimis non curat lex*, "The law does not mind trifles." And yet accuracy is so indispensably necessary in legal practice, especially in the higher branches, that the whole profession furnishes a stimulus to exactness, and a warning against being inaccurate, particularly in quotation. Shyster members of the bar — that word is ceasing to be slang — may misquote authorities for the sake of a temporary advantage, but suffer disgrace for the practice. Mere carelessness in citation is next door neighbor to trickery. It sometimes brings self-castigation. Many years ago a Connecticut minister had a case in court. A document prepared by him was read by his counsel. A transposed quotation was given with special emphasis (II Cor. xii. 14.) "For I seek not you, but yours." Something more than a smile swept through the court room. The correction that followed brought no relief to his client, for the mistaken reading was understood to give the true animus of the man.

We turn now to some of the minimis of our subject.

Changing the grammatical number of nouns is one of them. For example, a singular to the plural: (Ps. xix. 14.) "Let the words of my mouth and the meditation (meditations) of my heart." (Ps. cxxix. 2.) "Thou understandest my thought (thoughts) afar off." (Luke xxiv. 32.) "Did not our heart (hearts) burn within us?" (Gal. v. 22.) "But the fruit (fruits) of the Spirit."

The same thing is usually done with this line of Shakespeare, "The time is out of joint" — The times are out of joint.

Milton meets with similar treatment in his *Lysidas*, "That last infirmity of noble mind" — minds.

So, too, a plural to the singular: (Prov. xvi. 15.) "The preparations (preparation) of the heart in man." (Prov. xxv. 25.) "As cold waters (water) to a thirsty soul;" etc. (I Tim. ii. 5.) "One mediator between God and men" — (man.) (Rev. xi. 1.) "The kingdoms of this world are become the kingdoms (kingdom) of our Lord and of his Christ."

Cowper, in his "Winter Evening," wrote: "The cups that cheer, but not inebriate;" while reference is often made to "The cup that cheers, but not inebriates."

In the Bible no plural of archangel is met with. Other slight changes deserve notice. Among inaccuracies often seen in print, or heard in discourse: (Deut. xxxiii. 25.) "As thy days, so shall thy strength be" — day is. (Solomon's Song v. 10.) "The chiefest among ten thousand" — chief.

Does any one inquire, How comes it that such variations in quoting Scripture gain currency? Chiefly in this way, — caught by the ear they are not corrected by the eye. Once lodged in the memory, they naturally find habitual utterance and are thus started on a course of pertinacious perversity. The reading of the Bible, both in public and in private, may be so rapid or so careless that these mistakes are not detected; and not only that, but the very faults of recollection sometimes obtrude into the public reading of the sacred page. There is a Turkish proverb, "We govern the unspoken word, but the spoken word governs us."

A resort to printed collections of classified texts is one source of inaccuracy, for these cannot be relied upon for correctness. Of such, Matthew Henry's "Method of Prayer" is one; and there are sundry "Pastors' Hand-Books," and the like, professing to be aids for ministers and teachers, but in point of fact untrustworthy. No second-hand conveniences should be relied on. Mr. S. Austin Allibone says — and if any one is authorized to speak on the subject, it is he — "I never trusted anybody after I had learned that nobody is to be trusted." The only adequate safeguard of required correctness is a painstaking familiarity with our authorized version — an habitual recurrence to this

original source. Ministers may not have a set of the classics at hand, but they do have before them a copy of the book more widely diffused and more easily consulted than any other. Failure of memory is a poor excuse for mistakes; laziness and carelessness are unpardonable. Better spend hours in verifying a few quotations than make one blunder. The learned Chief Justice Coke says, *Abundans cautela non nocet*, "Plenteous precaution does no harm." Pulpit or book that abounds in mistakes is doomed, but nothing that affects the influence of a minister can be of small importance. Let any minister indulge heedlessly in such errors and his more intelligent hearers will gradually lose confidence in him as a trustworthy religious guide; and he will have an illustration of what Dr. Chalmers calls "The power of littles." Ignorance does not exculpate the passing of bad small coins. Ariosto found that an edition of his "Orlando" had so many typographical errors that he used to say he had been "assassinated by the printer;" but the blundering preacher commits suicide.

Be it remembered, a moral element is involved; and that habitual want of verbal exactness borders on untruthfulness. Accuracy is a Christian duty, and should be sacredly cultivated. Our Lord, who is truth itself incarnate, declared, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

AUGUSTUS C. THOMPSON.

THE SO-CALLED MINISTERIAL SURPLUS.

This paper has been prepared in response to the following vote of the Alumni Association of Hartford Seminary for Western Massachusetts:

"Voted: That the Committee on the Increase of the Ministry be instructed to secure the presentation, at the next annual meeting, of a paper on the facts relating to the churchless pastors and the pastorless churches in Massachusetts, with a view to ascertaining what interest is being taken in the increase of the ministry generally."

This vote was passed November 9, 1896. The paper was read at the meeting of the Association held in Springfield, February 6, 1899. It gives the conditions existing among churches and ministers, January 1, 1898. The preparation of the paper was suggested by a discussion upon the need of more ministers, at the meeting in 1896. That discussion revealed a wide difference of opinion upon the subject of ministerial supply, and awakened, beside, a desire to know the facts in the case. The Committee on the Increase of the Ministry laid upon its chairman the duty of making the necessary researches and preparing the paper.

According to the vote, the investigation of facts and conditions was limited to Massachusetts. The study of the situation had not proceeded far, however, when it was discovered that the condition of things in Massachusetts did not fairly represent the conditions prevailing throughout the country, and that a report that should strictly accord with the above vote would be both partial and misleading, making the last state of our knowledge worse than the first.

The method of treatment chosen as most likely to give a clear and complete view of the situation has been to collate the facts in detail as presented in Massachusetts, and then set forth these

A paper read before the Alumni Association of Hartford Seminary for Western Massachusetts, February 6, 1899.

facts in the light of a broader but somewhat more general view of the conditions prevailing throughout the country.

The facts upon which the discussion is based have been gathered from the publications of the National Council and of several State associations, from the report of the Massachusetts Board of Pastoral Supply, and from extended correspondence. Some facts of importance it has not been easy to obtain, some indeed not possible to obtain. Furthermore, facts gathered from so widely different sources it is not easy always to harmonize and combine. Above all, it has been discovered that more care either in the gathering or the editing of our denominational statistics, or in both, is exceedingly desirable.

THE CHURCHES IN MASSACHUSETTS.

Let us consider, in the first place, the condition of the churches in Massachusetts. According to the last Year Book there were in the State, on the first of January, 1898, 598 Congregational churches. This is the largest number ever reported. Of this number, fifty-six were reported as vacant; that is, as having no Congregational pastor or supply for the pulpit. Of these fifty-six churches, however, twenty-four were reported as being supplied by licentiates or by ministers of other denominations. The number of churches really without pastoral service was reduced therefore to thirty-two. But, since many of these twenty-four supplies were engaged for only short periods of time, and the record of such supplies is not easily traced, they will be disregarded in our reckonings, except when otherwise indicated, and "vacant churches" will be understood to be those without Congregationally ordained or connected pastors.

The number of such churches, viz.: fifty-six, is the smallest that has been reported since 1853, when the number was forty-eight. After 1853 there was a slow but steady increase in the number of vacant churches till 1892, when 102 were reported, the largest number in the history of the churches of Massachusetts. Since 1892 the decrease has been steady and marked, yet in these six years the number of churches in the state has increased from 573 to 598.

This showing indicates a creditable and encouraging improvement. The improvement, however, is greater than even the

above statement indicates, for the per cent. of churches vacant in 1898 is smaller than for any other year of the whole period for which statistics are available. In 1850, the first year for which we have a statistical report, twelve per cent. of the churches were vacant. From 1850 there was a fluctuating, but, on the whole, an increasing proportion of the churches vacant till 1892, when seventeen and one-half per cent. were so reported. From 1892 there was a rapid decrease till 1898, when only nine and one-half per cent. of the churches were vacant; that is, in 1850 one church in eight and one-third was without pastoral care; in 1892, one in five and five-sevenths; in 1898, one in about ten and two-thirds.

The churches of Massachusetts are found, therefore, to be in a very encouraging condition, as respects pastoral supply. Considering the large number of small churches that she has, which are vacant much of the time because of inability to support pastors, together with the changes that are inevitable in the pastorates of the larger ones, not much improvement upon the present condition can be expected.

THE CHURCHES THROUGHOUT THE COUNTRY.

Let us look now at the churches throughout the country. No other state or territory has so many Congregational churches as Massachusetts. Indeed, with the exception of Connecticut, Illinois, Iowa, and Michigan, no state or territory has one-half as many, yet ten states have more vacant churches than Massachusetts has, and one other has the same number. With the exception of Arkansas, Maryland, Nevada, West Virginia, Arizona, and the District of Columbia (in which states and territories the number of churches is very small, and all are supplied), no state or territory has its churches so fully supplied as Massachusetts has. Connecticut comes nearest, with eleven and two-fifths per cent. of her churches vacant. Rhode Island stands next, with twelve and four-fifths per cent. vacant; then North Carolina, with thirteen and three-fifths per cent.; then New Hampshire, with fifteen per cent., and so on to Mississippi, with sixty-six and two-thirds per cent. Massachusetts, therefore, represents no state exactly.

Taking the country as a whole, we find that in 1857 there were 503 pastorless churches. The number steadily increased, with occasional fluctuations, till 1892, when the number was 1,417. There was then a decrease to 1,275, in 1894, followed by an increase to 1,331, in 1898. The changes, it will be noticed, run nearly parallel to the changes in Massachusetts, except in the increase since 1894. That increase lies over against a marked decrease in Massachusetts.

As to the per cent. of churches without pastoral care, we find a slow but irregular increase from twenty-two and two-thirds, in 1857, to twenty-nine and one-half in 1888. Since 1888 there has been a steady lowering of the proportion till the time of the last report, when twenty-three and two-thirds per cent. were pastorless. That is, one church throughout the country in four and one-quarter is destitute of pastoral care, or, excluding Massachusetts, one in three and nine-tenths. This cannot be considered a satisfactory condition of things. With one-quarter of our churches vacant, the conclusion can hardly be escaped that either there are too many churches or too few ministers, or possibly a failure to bring churches and ministers together.

Two facts serve to brighten the picture, but only slightly. First, 379 of the vacant churches are supplied by licentiates and ministers of other denominations. This leaves one church in five and nine-tenths without pastoral care. This service, however, is so uncertain and irregular as to be of indeterminate value. The second fact lies in the improvement that is steadily being made. In ten years we have reduced the per cent. of vacant churches from twenty-nine and one-half to twenty-three and two-thirds. Whether this improvement will continue is, of course, altogether uncertain, and whether it is an improvement that *improves* depends altogether upon the kind of material with which the pastoral ranks are being filled.

MINISTERS IN MASSACHUSETTS.

What now, as lying over against this condition of the churches, is the condition of the ministry? Are its numbers sufficient to supply the needs of the churches? Let us look first at the situation in Massachusetts. According to the last Year Book there were in Massachusetts, January 1, 1898, 788 Con-

gregational ministers, the largest number ever reported, except in the years 1892 and 1893, when the numbers were 800 and 818 respectively. The increase in the number of ministers in forty-five years, the time for which statistics are available, has been from 542 to 788, or forty-seven and one-quarter per cent. The churches in the same time have increased in number from 461 to 526, or only twenty-nine and seven-tenths per cent. This statement seems to imply either that there was a great shortage of ministers in 1853 or that there is a great surplus now. Moreover, the fact that the increase in the number of ministers has been largely in the class "without charge," the increase in that class being one hundred and eighteen and four-fifths per cent., while the number engaged in pastoral work has increased only twenty-five and two-fifths per cent., seems to suggest the same fact.

Let us, however, examine more closely the present condition of things. The last Year Book reported 256 ministers in Massachusetts as without pastoral work. This is the smallest number so reported since 1889, when the number was 220. The largest number was in 1893, when the number was 342. But to say there are 256 ministers outside the pastorate does not mean that there is a surplus of that number. Many of these 256 are engaged in service which is as truly church work and is as necessary to the progress of the Kingdom of Christ as is the work of the pastor. Others are old men whose work is done; others still are broken in health, while a few have withdrawn from ministerial service altogether for reasons satisfactory to themselves. None of these can be put down in the list of "surplus ministers." A careful investigation gives the following classification, which is approximately correct:

Engaged in educational work,	43
In mission work as secretaries, missionaries, etc.,	40
In editorial and literary work,	25
Laid aside by sickness,	20
Retired on account of age, etc.,	57
Engaged in business,	22
Evangelists,	3
Retired from ministerial service,	18
Seeking settlements,	35
Condition unknown,	5
Total,	268

This total is larger by twelve than the number reported in the statistics as "without charge." The difference is due in part to discovered errors in the published reports, in part to unknown causes.

According to this classification, thirty-five ministers only of those outside the pastorate are candidates for pastoral service, or, counting all the "unknown" into this list, the number is only forty.

Perhaps a few of those in the two classes "engaged in business" and "retired from ministerial service" would have continued in the pastorate under certain conditions, perhaps would now return to the pastorate provided so-called "suitable openings" should be presented. But they are not seeking such positions, and cannot therefore be counted into the surplus list.

We have, then, really forty churchless ministers to set over against fifty-six pastorless churches. Two modifying facts need be taken into account, however. First, at least eight of these fifty-six pastorless churches must be set down as not inviting pastoral service. Four of them have had no pastor for more than ten years. The others have had pastors for only a small portion of the time during the same period. They may be subtracted, therefore, from the number of churches seeking pastors. This leaves forty-eight churches in our list.

Secondly, of these forty-eight churches, twenty-four were reported as supplied by licentiates or ministers of other denominations. The record of the last five years shows that about one-third of such supplies pass into regular pastoral service. Eight of the twenty-four churches so supplied may be set down, therefore, as practically having pastors. This number must then be subtracted from the forty-eight, and we have remaining forty as the number of churches that are looking for pastors. Forty pastorless churches, over against forty churchless ministers, is therefore the condition of things, approximately, in Massachusetts. It should be said, however, that of these forty ministers a certain but unknown per cent. would be found, upon investigation, to be unfitted for pastoral service, because of certain unfortunate qualities of disposition or character, and so will be kept long, if not permanently, in the ministerial market, compelled to

explain their condition as did the man in the parable, "No man hath hired us." There are useless ministers, just as there are useless lawyers, and useless doctors, and useless teachers. Every calling has its driftwood, the ministry no more than other callings, probably less. Massachusetts then, even with her great excess of ministers, has no surplus. Of really available and adaptable ministers to supply her churches, she appears to have a shortage. Certainly she furnishes no ground for the many current inquiries and remarks and gibes concerning the overcrowded ranks of the ministry.

THE MINISTRY THROUGHOUT THE COUNTRY.

How far, now, does Massachusetts represent the country at large in this matter of ministerial supply? In one respect she is almost an exact representative. Of her ministers, thirty-two and one-half per cent. are outside the pastorate. Throughout the country, thirty-two and three fifths per cent. of the Congregational ministers are thus situated. This fact signifies nothing, however, unless other conditions are similar in both cases. This we find is not the case except to a very limited extent.

Massachusetts has an excess of ministers over churches of 190. In only thirteen other states and territories is there any excess at all. They are as follows:

Connecticut with an excess of	124
Illinois, " "	61
California, " "	32
New York, " "	25
Missouri, " "	17
Dis. of Col'bia, " "	16
New Jersey, " "	11
Rhode Island, " "	10
Colorado, " "	8
Ohio, " "	7
Arizona, " "	1
Arkansas, " "	1
Wisconsin, " "	1

In four others, viz.: Maryland, Nevada, New Mexico, and West Virginia, the number of churches just equals the number of ministers.

The statistics for the last ten years show that of the above-named states, California, Connecticut, District of Columbia,

Illinois, Missouri, and Rhode Island have steadily reported an excess varying little from the numbers above given. New York has varied little in her excess during the last five years. In the other states the excess has varied from year to year, and seems to be accidental. In only seven or eight of the states can it be said, therefore, that there is an excess of ministers over churches. In these cases the reason of the excess is apparent. In most of the states named are found the great educational and commercial centers of the country, where the churchless ministers find other employment. In other cases, health considerations explain the excess. In nearly all parts of the country the excess is one of churches, not of ministers, ranging from one, in a few of the states, up to eighty-seven in Nebraska.

If in Massachusetts, with its large excess of ministers, there is no real surplus, it is hardly probable that there is any surplus in other states where the excess is so much smaller — or wholly upon the other side. Only Connecticut and the District of Columbia could be suspected of harboring a surplus, for in these cases only is the excess a larger per cent. of the whole number of ministers than in Massachusetts. Yet in neither of these has any real surplus been discovered, and probably does not exist.

But, turning now from particular states and from all comparisons, let us study the situation as it appears in the country as a whole. The case may be stated in several ways. Take, first of all, this view. There were reported in the last Year Book 952 pastorless churches and 1,786 ministers not in pastoral service. This seems to give an excess of ministers of 834. The churches, however, really outnumbered the ministers by 139, there being 5,614 churches and 5,475 ministers. This seems to reveal a discrepancy in the reports of 973. The explanation is found in the fact, in part at least, that by the process of yoking churches several ministers are supplying more than one church, in some cases as many as four churches. On the other hand, a few churches have more than one pastor. Yet, making allowance for this counterbalancing fact, we find that 3,689 ministers are doing the pastoral work of 4,283 churches. This means that each minister holding the pastoral office has under his care, on the average, one and one-sixth churches. If all the churches in

the country should be supplied at this rate, 4,812 ministers would be needed to meet the demand. There are, however, 5,475 Congregational ministers in the country, an apparent surplus of 663. But no allowance has been made for those who have retired, for the time being at least, if not permanently, from pastoral service. In Massachusetts about eighty-five per cent. of the ministers who are without pastoral charge are thus retired. If this proportion of non-available ministers holds throughout the country, and a partial investigation of the facts indicates that it does, then there would remain only 3,957 men for pastoral work. This is a shortage of 853, and means that 997 churches must go pastorless, provided that we count one and one-sixth churches to each minister. That is, either the number of available ministers must be increased twenty-one and one-half per cent., or seventeen and one-half per cent. of the churches must remain pastorless. A similar conclusion is suggested by another showing of facts. In forty years the Congregational churches of the country have increased in number 142 per cent., while the number of ministers has increased in the same time only $132\frac{1}{2}$ per cent. If there were only ministers enough forty years ago, there must be a shortage in the supply now. If we have a surplus now, or only a bare supply, there must have been a greater surplus then. Yet it is only within a few years that there has been any talk about an over-supply in the ministry. There would seem to be good reason for believing that this talk has no warrant in any existing facts.

MEETING THE CURRENT DEMAND.

It is in order, now, to inquire how the supply of ministers is keeping pace with the demand at the present time. According to the reports of the past ten years there is an average annual loss of ninety-seven ministers by death. During the same time 120 new churches have been organized annually. To supply the demand thus created, 217 men should come into the ministry annually, or, reckoning as we have before, one and one-sixth churches to each minister in pastoral service, there should be 199 men. But the average number of men graduating annually from our seven Congregational seminaries for the last ten years has been only 116 from the regular course, and about forty from

special courses. This gives a total of 156 to meet a demand of 199. This means an annual shortage of forty-three. This statement alone suggests a serious condition, but it does not reveal the full gravity of the situation. The reports from the Theological seminaries show that the number of theological students is steadily and rapidly decreasing. For the seminary years 1897-8 there were enrolled 433 students. This is the smallest enrollment in ten years. In 1888-9 the number of enrolled was 490. In 1891-2 the number was 562, the largest number ever enrolled. In six years the number has fallen to 433, a decrease of nearly twenty-three per cent. A continuance of this movement for a few years will wipe out even the imaginary surplus of ministers that so many are talking about and mourning over.

In the light of this showing the question naturally arises, "How is the demand for ministers being met?" For the statistics show that the number of unsupplied churches is slowly decreasing. Ten years ago, twenty-six and four-fifths per cent. of the churches were vacant, now only twenty-three and seven-tenths per cent. are so reported, while in the six years during which the number of theological students has been so rapidly decreasing, the per cent. of vacant churches has fallen from twenty-seven and one-half to twenty-three and seven-tenths. Another fact suggests also the same question. In the five years, 1893-1897 inclusive, there were ordained to the ministry of the Congregational churches 1,013 men. In the same years there were graduated from our seminaries about 780 men. That is, the number graduated was a little more than two-thirds of the number ordained. The pertinent question is, "Whence came the other third?" The following extract from the "Report on Ministerial Standing and Ministerial Training," presented at the last National Council, suggests the true answer, probably. "(a) While in 1894 there were ordained to the ministry of the Congregational churches 234 men, in that year only 124 men graduated from our seminaries. [The committee are wrong here. One hundred and twenty-four men were graduated from the regular course, and about thirty from special courses.] It is highly improbable that any considerable number of those ordained were graduates of other denominational seminaries, or

that many of them had taken even a partial theological course; presumably the larger part were wanting in full theological training, and some lacked it altogether. (b) There was also added to our force a large number of men who, while they had received ordination at the hands of other denominations, had not received a theological training even approximately equivalent to that given in our seminaries. The influx of such men from the Methodists, notably in the West, is a well recognized fact; for example, in 1888, of 198 ministers occupying Congregational pulpits in Michigan, about forty-two per cent. had come from other denominations. At nearly the same time it was reported at a conference of Home Missionary superintendents in Chicago that in nine districts in the Northwest there were 335 ministers who had not had a full course in any American theological school, and 275 who came from other denominations."

The ranks of our Congregational ministry are being filled, therefore, by men from other denominations, and largely by men unfitted for the ministry according to our ancient Congregational standard. It lies within the province of this paper simply to note the facts above stated, not to discuss the desirableness, or otherwise, of the change that is taking place. Doubtless the reason of the change is found, in part at least, in the fact that not enough Congregationally reared and thoroughly equipped men are presenting themselves as candidates for the holy office of the ministry.

MINISTERIAL CANDIDATES.

Another question is naturally suggested by our discussion, viz.: How does it happen, if there is no surplus of ministers, that every church, so soon as it becomes pastorless, and even before the pastor is well out of the way, is besieged by a great many of candidates for the vacant place? Church committees often feel, doubtless, like exclaiming: "Ministers to burn!" even if they do not wish that the conflagration might speedily begin. The true reply is, These applications do not represent so many unemployed ministers. The majority of applicants are not seeking a *place*, but *change of place*. Inquiry has revealed some striking facts. One committee of supply writes that of fifty applicants, forty already had places. Another says that of about

forty-two applicants thirty-five had places. In another case, fifty out of sixty or seventy were already in pastoral work. The investigation shows that about eighty per cent. of the men whose names come before church committees as candidates for vacant pastorates are already in pastoral service. The secretary of the Massachusetts "Congregational Board of Pastoral Supply" says that sixty per cent. of those who seek the aid of the Board are already settled in work. Probably also if the lists of names held by church committees could be compared it would appear that the number of ministers seeking pastorates at any one time was not the aggregate of the applications before the several vacant churches, but that the lists were made up to a considerable extent of the same names. How far this is true it is not possible to say. That it is true is not in any degree doubtful. The facts in the case when discovered indicate therefore not a glut in the ministerial market, but a widespread, intense uneasiness on the part of the ministers already in pastoral service, or on the part of the churches, or more probably on the part of both.

CONCLUSIONS.

The conclusions to which the foregoing discussion leads are fully expressed in the body of the paper. It may be well, however, to repeat them here briefly and simply.

1. Except in a few of the older states, far too large a proportion of the churches is pastorless. The number is so great as to give reasonable ground for apprehension. Some encouragement, however, is found in the fact that the condition is slowly improving.

2. While in a few states the number of ministers is sufficient, perhaps, to supply the local need, there is nowhere a surplus, while in the country at large there is a shortage of 853.

3. Not only are there too few ministers already, but we are failing to maintain even the present imperfect supply through the ordinary channels of college and seminary training. The number graduating from our seminaries annually needs to be increased above the average for the last ten years by about thirty

per cent., and the number enrolled in our seminaries needs to be thirty-eight larger than it is to-day.

4. We are bringing into our Congregational ministry to meet the present demand an element new, if not antagonistic, to our Congregational spirit and ideal.

5. There appears an unseemly struggle for vacant pastorates, especially in our larger churches. The search seems to be, not for an open door, but for a door that may be forced open by some kind of a ministerial "jimmy."

GEORGE W. WINCH.

Book Reviews.

SMITH'S LIFE OF HENRY DRUMMOND.

In the life of Henry Drummond, which has come to us from the brain and heart of George Adam Smith, another valuable biography has been added to the remarkable list of Christian memoirs with which the last few years have favored us; and one that is the equal of the very best of them. A more satisfactory subject for a biography could hardly have been found than the scientist-evangelist, Henry Drummond; and one better fitted for the work of preparing an appreciative and impartial record of his life could not have been selected than his intimate friend, the Christian scholar to whom we are indebted for this interesting, instructive, and inspiring biography. The first chapter of the book, entitled "As We Knew Him," is a most touching revelation of the singular beauty of Drummond's personality, of the surprising versatility of the man, of the secrets of his success, and of the esteem in which he was held by so different persons as Sir Archibald Geikie and Mr. Moody. Published by itself in the shape of a booklet, with a few changes in phraseology which its altered form would require, and circulated widely among those who have become familiar with Drummond and his writings, this chapter could not but do incalculable good. It is the key to the whole book, preparing the reader for the rich treat that is in store for him, and enabling him to read the memoir with the utmost profit. Having thus placed us, by his first chapter, in the best possible attitude for appreciating what he has to say in the development of his subject, the author proceeds to take us through the various stages of Drummond's life, showing us how, from childhood to the end, his friend was conscientious, humble, self-denying to the last degree, manly, and, in the maturity of his powers, as Mr. Moody expressed it, "a Christ-like man," and was, therefore, a great favorite of, and immensely helpful to the thousands of young men to whom he became a spiritual father and

NOTE.—The Life of Henry Drummond, by George Adam Smith. New York; Doubleday & McClure Company; pp. 541 \$3.00.

leader. The biography shows us a person who had inherited a scientific bias, who zealously pursued scientific studies, and made wide researches in the interest of science by extensive travel, who was chosen Lecturer in Natural Science in the Free Church College, Glasgow, in 1877, and, seven years later, was inducted into the Professorship of Natural Science "by the laying on of the hands of the Presbytery," which act made him a minister of the church, although he never regarded himself as an ordained minister of the Gospel; but who was, above everything else, a warm-hearted disciple of Christ and an ideal evangelist, who made his brilliant scientific attainments contribute to his effectiveness as a winner of souls. He is presented to us as one who had charge of important missions, labored long and zealously in connection with the revivalists Moody and Sankey, and was at the forefront of the great "Student Movement," so well described in Chapter XII, which, starting in Edinburgh, in 1884, spread until it had reached the leading colleges in Great Britain, America, Germany, and Australia, and had drawn Prof. Drummond into the most arduous work among them all. "Up to the very end it remained his chief interest and burden. He reckoned as mere distractions from it not only the most honorable of calls to positions of eminence on other arenas of life, but even many of those forms of work in which he had hitherto achieved success. He shut himself off from the pulpits of his Church, denied his friends, turned from the public, banished reporters, and endured infinite misrepresentations, if only he might make sure of the students. Had one asked him towards the end what the work of his life had been, he would certainly have replied: 'My work among them.' " Moreover, by his pen, Drummond sought to lay a scientific basis of faith for those who were disposed to doubt and his "Natural Law in the Spiritual World" doubtless became such a basis for very many; although some of his positions have been questioned, and serious flaws pointed out in his reasoning, flaws which are nowhere more candidly dealt with than in Prof. Smith's chapters on "Science and Religion," and "The Fame of Natural Law." In addition to this remarkable work, Mr. Drummond produced another book, "The Ascent of Man," to which a chapter of the memoir is devoted, wherein valuable criti-

cisms of the work are given by such able scholars as Profs. Macalister and Gairdner, and his friend, Rev. D. M. Ross, who concludes his critique with the words: "Had he lived to follow out hints contained in the last chapter of 'The Ascent of Man,' he had it in him to do work as an evangelist to the scientific and cultured classes for which the great work he had already done would have seemed but a preparation." Besides interesting chapters containing diaries of travel and one on "Boys and the Boys' Brigade," in which movement Drummond is shown to have been deeply interested and a helpful worker, the biography has a valuable appendix, which contains certain "addresses to the students of Edinburgh University in January, February, and March, 1890," addresses which show the spirit and methods by which Mr. Drummond became so successful an evangelist to college young men.

From cover to cover this biography is of absorbing interest; and not only that, it is a book that cannot fail of doing good to the vast number who will be disposed to read and digest it. It is a demonstration that science and religion have not been divorced; that a man can be at one and the same time a scholar and a Christian; and that the assumption of a somewhat advanced theological position need not make one less loyal to Christ, nor less sympathetic with the work which looks to the salvation of souls. Thus is this life of Henry Drummond well calculated to lead the scholar who may be inclined to throw discredit upon the Christian faith to re-examine his position; and the Christian who is disposed to look askance at those who have left the beaten track of theological opinion to think more kindly of his brethren. The book is an irenicon. It will promote charitable feeling in the church, win respect for Christianity from many who have been suspicious of it, and inspire enthusiasm for the Master in the hearts of scholarly young people who are capable of being influenced by the story of a noble life.

LEWIS W. HICKS.

Encyclopedia of Sacred Theology — Its Principles, by Abraham Kuyper, D.D., is of fascinating attraction. It is in many respects a spiritual biography, since he found no rest in the varying shades of modern theology until the Divine Spirit led him to the rock of evangelical faith. Then, too, he takes not only a large view of the relation of his religion to literature, science, politics, but he applies the principles thereof steadfastly to these spheres, he himself being an author, a professor, a statesman. He does battle for the ark in ordinary and extraordinary fields; he is not only on the defense, but carries his own sword into every territory of the enemy. This profound book is alive — it bristles with sympathies, its banners float, its thoughts march in line, in column. He presents us a thoroughly unique and independent system. It is worthy of a larger criticism than we have space for at present. It is a pity that the translator did not give us also the history of theological encyclopedia, which stands alone for its completeness and the strength of its judgments. The author puts no slight stress on the value of this systemization of the theological sciences. We have intense sympathy with Dr. Kuyper's restitution of theology to its normal headship, with his vindication of its definition as the science of God. We would differ from his Epistemology, not in its application Godward, but in that he makes a distinction with regard to the theory of knowledge, as applied to the purely natural sciences. It is something heroic in these days for a continental theologian to assert the effects of sin and to insist that regeneration and the testimony of the Holy Spirit are necessary qualifications for a knowledge of God; that he who goes to this school must have a reverential attitude and a receptive heart, as he bows to contemplate and understand divine mysteries. This, indeed, but why not also, for a real comprehension and unifying of all the divine works? We are also glad to see, not a desertion of metaphysics, but their normal and subordinate use. Nor will he yield place to that school which reduces theology to an appendix of history, with a few normatives serving as caudal vertebrae.

He would have the Scriptures unshorn, as the medium of knowledge and special revelation to dominate natural religion. There is an impressive lucidity in the way he maintains the old distinction between the state of innocence and the state of the fall, the state of grace and the state of glory, with their variant physical, mental, and moral conditions, which are to be insisted upon and applied scientifically. There is a deal of solid construction in his balance of atomism and organism. Nor should we fail to note the color and charm of style, and the massiveness of the steady ongoing arguments. There are hundreds of utterances which are deep for substance, rich for suggestiveness, charming for style. He himself has verified his plea for liberty in becoming a leader of the Free Church, and his words on this subject are a challenge to those who eat the bread of a confession they despise. The whole work should be rendered into English. The translator who has fulfilled his task in general with no little credit, should append an index of subjects as well as of persons. (Scribners, pp. xxv, 683. \$400.)

Professor Briggs' *General Introduction to the Study of Holy Scripture* is a new and enlarged edition of his "Bible Study" which appeared in 1883. The main topics which it discusses are, the languages of the Bible, canon, text, higher criticism, types of literature, Biblical history, Biblical theology, and authority. It is thus what is commonly known as an encyclopedia of exegetical theology. This is a book of great value, particularly for the non-profes-

sional Biblical student, to whom the vast modern literature in the various departments of exegetical theology is not accessible. Here one finds a survey of the field, that is both comprehensive and modern, with copious references to the most recent literature. For the beginner in theology, or for the student who cannot procure the more elaborate special treatises on the several subjects included in this work, there is probably no better manual on General Introduction. The author has done his work faithfully, and one is amazed at the breadth of his familiarity with the literature both upon the Old Testament and upon the New. Being of a general character, and dealing with the history of opinion and with principles and methods rather than with specific points of criticism, this book displays less strongly the personal ideas of the author than his previous work on the "Higher Criticism of the Hexateuch." This gives it a wider usefulness, and makes it serviceable even for those who do not sympathize with Prof. Briggs' critical views. Of course, in the discussion of the principles of textual, of literary, and of historical criticism the illustrations disclose the author's standpoint; and one's agreement or disagreement with these details will depend upon one's own attitude towards the literary, historical, and religious problems of the Bible. In the Old Testament Prof. Briggs belongs to the moderate wing of the school of Graf. In the analysis of the Hexateuch and in the dating of its documents he is in substantial accord with the radical modern critics, although he differs from most of them in assigning both the Decalogue and the Book of the Covenant to Moses. He recognizes the use both of myth and of fiction in the historical books, and pronounces Ruth, Jonah, and Esther works of the imagination. He separates the second half of the book of Isaiah from the first, and in other respects his criticism of the prophets is essentially of the modern type. In the New Testament he is more conservative than in the Old Testament, although he is far from occupying a traditional position, as the following quotation will show. "The Gospel of Matthew is a compilation, using the Gospel of Mark and the Logia of Matthew as the chief sources. The Gospel of Luke is a compilation, using the same Gospel of Mark and the Logia of Matthew, and also other Hebraic sources for the Gospel of the infancy, and, possibly also, another source for the Perea ministry. The book of Acts is a compilation, using a Hebraic narrative of the early Jerusalem Church, and the "We" narrative of a co-traveler with Paul, and probably another source. The Gospel of John is also partly a compilation, using an earlier Gospel of John in the Hebrew language, and the Hymn to the Logos in the Prologue. The Apocalypse is a compilation of a number of apocalypses of different dates."

In all this, as well as in the reconstructions of the original Hebrew Logia of Jesus that are so frequently given, one may well ask, whether these views are so thoroughly established that they may be stated in this bald fashion as the established results of New Testament criticism.

The method of the book is open to serious criticism in placing the discussion of the Canon at the beginning. This is a curious survival of the dogmatic method in a most unexpected quarter. If by Canonicity the author means the historical investigation of the question what books have been regarded as sacred by Jews and Christians, and how did they come to enjoy this esteem; then obviously Canonicity should follow the Higher Criticism, Biblical History, and Biblical Theology, for it is impossible to determine the date at which a given writing was recognized as canonical, or the reason for this

recognition, except as we know the origin and character of that writing. For instance, on p. 118 Professor Briggs says truly that "the formation of the Canon began with the promulgation of the Ten Words," but this assertion depends upon the assumption that the Ten Words are Mosaic, and how do we know this, except as it is first established by the Higher Criticism in connection with Biblical Theology? If by Canonicity he means the authority of the Biblical books for the modern believer, then its discussion belongs in the final division of the treatise on the credibility and inspiration of the Bible, for how do we know that the Bible is either credible or inspired, except as we have first studied it historically and theologically. Another defect of this book is the diffuseness of its style. It could be pruned down to half of its present dimensions without hurting the sense, and the busy student would be thankful, if he could get off with three hundred instead of six hundred pages. There is a fondness for fine writing and figures of speech that is intolerable in a scientific work. Notice particularly the panegyric on the beauties of the Hebrew language, pp. 50-61. What does it mean when we are told, p. 105, that the argument from silence "sometimes shoots like a comet to a surprising result, but usually it traces its way in every variety of beautiful curves"?

Still another very objectionable feature is the polemic against the author's ecclesiastical opponents in the Presbyterian church. One would suppose from the prominence given to it that Dr. Briggs' trial for heresy was the most momentous event in the history of criticism during the nineteenth century. As a matter of fact, it exerted little influence upon the real progress of thought within the Presbyterian body, and other denominations had already got far beyond having heresy trials on such matters as were then in controversy. Where Professor Briggs' opponents were men of science, their views should have been discussed with the same impartiality as those of other critics. Where they were sectarian ignoramuses, their vagaries should have been passed by with the silence that they deserved.

Most disagreeable of all to the taste of the reviewer is the loading of the style with sanctimonious phraseology. We are not allowed to speak of the Bible, the Scriptures, or the church, but only of Holy Bible, Holy Scriptures, and Holy Church. The pages bristle with such adjectives as "sacred" and "divine." This is a peculiarity that has grown upon Professor Briggs, for it is not characteristic of his earlier works. Is it due to the desire to make radical theories more palatable to the public by sugar-coating them with pious language? Does it come from imitation of a school of English critics who present us with a "devout" chopping up of the David narratives and a "devout" dating of all the Psalms after the exile; or is it the effect of his connection with that church which cannot speak of Paul or communion, but must say, Saint Paul and Holy Communion. Whatever its origin, it is an objectionable feature of the book. A critic's treatment of Scripture is not made reverent by speaking of the "Holy Bible" nor made irreverent by calling it simply "the Bible." His real attitude is shown, not by his form of speech, but by the character of his thought; and it is better taste to leave out the pious adjectives and let the substance of the argument show whether or no one truly reveres the Bible. (Scribners, pp. ix, 688. \$3.00 net.)

General Introduction to the Old Testament, The Canon, by William Henry Green, D.D., LL.D., is the first installment of a General Introduction to the Old Testament, which we earnestly hope the author may be spared to

complete. The general position of Dr. Green with reference to the Old Testament, and his ability to defend it, need no special mention. According to him, the determining principle in the formation of the Old Testament canon was the conviction that these books possessed an inspired character not belonging to any other books. Thus there were "canonical" books before the completion of the canon. The Jewish tradition, as recorded by Josephus, that the Jews had admitted no book to the canon since the days of Artaxerxes I, is essentially correct. Therefore the completion and formal recognition of the Old Testament canon dates from and is due to the work of Ezra and his immediate successors. The threefold division of the canon is in some respects artificial. It is due, not to the gradual formation of first a Canon of the Law, then of the Prophets, and then of the "Writings," but to the supposed official status of the writers of the several books. Our present Old Testament canon was the canon of the Jews in the time of Christ, and was sanctioned by Him and the apostles. The Old Testament Apocrypha has no valid claim to be considered canonical. Such are the main positions of this very timely book. Naturally, Dr. Green could not overlook the fact that his views are not those of many of the more recent writers on the Old Testament. He has taken especial note of the views of Driver, Ryle, and Wildeboer. His arguments for the traditional date of Daniel, Ezra, Nehemiah, Esther, and Chronicles, deserve the most careful attention. While agreeing with the main argument of the author, we are inclined to think that at some points, *e. g.*, the contention for the very early date of Ezra and Nehemiah, it is needlessly overloaded. It is a book that should be widely circulated. (Scribners, pp. xvii, 209. \$1.50.)

Professor Henry P. Smith's *Samuel* in the *International Critical Commentary* has arrived just as the RECORD is going to press. It will be impossible, therefore, to give it the thorough discussion that so important a book deserves. For years we have been without a commentary on the book of Samuel in the English language that could lay claim to be called critical, although we have had several excellent treatises on the text and composition. Our pleasure is all the greater, therefore, in welcoming a book, which is not only critical, but which is probably superior to any other commentary on Samuel in any language. A cursory examination of the work, particularly at certain of the crucial points for textual and literary criticism, makes it clear that it is an exegetical product of the highest order. The standard of encyclopedic scholarship set by Driver in his Deuteronomy and by Moore in his Judges has been well maintained in the present volume. The knotty problems of the text are handled with great skill and soberness of judgment. To us it seems that the author has struck a happy medium between reverence for the Massoretic text and prejudice against it that few of his predecessors have succeeded in maintaining. In his analysis he follows Budde more closely than Wellhausen, *e. g.* I Sam. xv he assigns to the secondary source rather than the primary. Its doublet in xiii. 7b-14 he regards as a late gloss upon the primary source. A very interesting variation from the current analysis is in the treatment of the anonymous prophecy in ii. 27-36. This is clearly a parallel to chap. iii. Either of these sections gives an adequate introduction to chap. iv. The common view has been that ii. 22-36 is a late intrusion into the text, but Prof. Smith suggests that in ii. 12, 17, 22-25, 27-36; and iv. 1b-vii. 1 we have an older independent narrative of the Shiloh sanctuary to which chap.

iii is in part a later parallel. This is a very suggestive theory and deserves careful consideration.

The only unfavorable criticisms one is disposed to make are, that the discussion of the problems of the analysis is too brief, and that too little space is given to the views of other critics. The composition of Judges can be studied almost without another book with the aid of Moore's Judges, but this volume will not be sufficient for the study of the analysis of Samuel. This brevity has doubtless been induced by the necessity of bringing all the material within the compass of one volume. There are fifty-five chapters in the two books of Samuel, while there are only twenty-one in the book of Judges. The author can hardly be blamed for his omissions, if he was limited to one volume. It seems, however, in the case of a book so full of problems as Samuel, that at least two volumes were necessary to secure an adequate critical discussion. (Scribners, pp. xxxix, 410. \$3.00 net.)

In *Colossian Studies* Principal Moule has given us a devoutly spiritual exposition of the great epistle and its companion note, Philemon. It is based upon a criticism, as is evident from the introductory chapter, that takes the letter more seriously than do Harnack and McGiffert, and, for that matter, holds it as disclosing a more speculative condition of error among the readers than Hort is willing to admit; and yet it is an exposition which believes that, profound as were the difficulties with which the Apostle dealt, he dealt with them in a way that opened out wide paths of spiritual truth for any who will walk in them. The object of the studies is wholly doctrinal; but throughout the author is jealous of his Greek grammar. He will first satisfy himself as to the rightfulness of his interpretation; as a consequence, at the end, he satisfies his reader with the interpretation itself and the application of it which he makes. This is quite natural; the most scholarly exegesis will always be the most spiritual in its outcome, and the most spiritually resultant exegesis must be the most scholarly in its process. These studies are a noble example of just this twofold truth. One feels an instant difference from Meyer's books, and knows, when he has finished, that they have been well worth the reading. With all this it would, of course, be strange were the book beyond every criticism. The paraphrasing is often too diffuse, and consequently seems to have in it sometimes more than is warranted in the original, which is a fault likely to attend any such free rendering of the text. And the exegesis of the second chapter is not always satisfactorily worked out. But then who is there that has carried that chapter through with satisfaction even to himself. The volume will take place along with the *Philippian Studies* which preceded it and which deservedly won for itself high praise. (Armstrong, pp. xii, 319. \$1.50.)

In his book *The Commandments of Jesus* Dr. R. F. Horton has given to the world a most healthful and helpful book. It is a book for the times. Its purpose is to emphasize the great fact that Jesus has given to the world a new law, a new rule of life, and to point out the all-sufficiency and incomparable excellence of the commandments of Jesus. We find in the book very little to condemn, much to praise, and a great deal that is excellent beyond criticism. The truth advocated in this book is indeed an old and well-known one, but Dr. Horton is right in his contention that it has been sadly neglected practi-

cally, if not theoretically, by even Protestant Christendom. Preachers will find this work very suggestive and helpful in their efforts to make known to men the truth as it is in Jesus. (Dodd, Mead & Co., pp. vi, 375. \$1.25.)

The Sabbath evening sermons in Calvary Baptist Church, N. Y., upon *Bible Difficulties*, by its pastor, Dr. MacArthur, are born of the conviction that most of these "difficulties" are too hastily assumed or allowed: and that they will utterly vanish when scanned in the light of a sober second thought. The volume pays no heed whatever to Higher Criticism. It handles twenty-six of the old-time and yet forever-recurring questions touching Biblical assertions that seem to contravene the facts of science or history or correct ethics. The themes are drawn from the Scripture records anterior to the time of David, with the exception of two only. They are such as "Light before the Sun," "Six Days Creation," "Location of Eden," "Cain's Mark and Wife," "Does God Repent," "Melchizedek," "Offering of Isaac," "Hardening Pharaoh," "Balaam's Ass," "Witch of Endor," "Imprecatory Psalms," etc. Every page is penned in uttermost loyalty and simplicity of faith, and all the words ring from a soul full of health and good sense, although many of the proposed "alleviating interpretations" are, in the nature of the case, largely conjectural. (E. B. Treat & Co., pp. 450. \$1.50.)

Professor Richard G. Moulton has added another to his long series of the Modern Reader's Bible in *Bible Stories, Old Testament*. This contains a selection of such passages as will be most interesting to the children, printed in the ordinary literary form, with a few clarifying notes. This volume has the advantage over other books of Bible stories in being in Bible language, the only modification allowed being the omission of some parts. A companion volume gives New Testament stories. (Macmillan, pp. xii, 310. 50 cts.)

We hope that books of Bible stories will never supplant the Bible itself in the training of children, yet we think that there is a place for the book which seeks to make the Bible real to the child-mind. *A Life of Christ for the Young*, by George L. Weed, is an excellent example of books of this class. It is dignified yet simple; it is accurate and interesting. It gives a connected narrative of Jesus' life in such a way that a child will appreciate and enjoy it. We commend it heartily. Abundant and high-grade illustrations are a helpful addition. (Philadelphia: Geo. W. Jacobs & Co., pp. 400. 50 cts.)

Neglected Factors in the Study of the Early Progress of Christianity consists of three lectures delivered before the Mansfield Summer School, Oxford, in 1894, and repeated subsequently at Auburn Seminary. Professor Orr has an established reputation for careful and accurate scholarship, and these lectures are of genuine worth. The first lecture treats of the extension of Christianity laterally or numerically in the Roman world. The general conclusion is reached that the spread of Christianity in the Ante-Nicene Age was greater than is generally supposed. The second lecture discusses the expansion of Christianity vertically, or as respects the different strata of society. Here again it is contended that the common estimate falls far below the reality. The testimony of the Catacombs is brought forward to show that the Gospel had reached the higher, educated classes, as well as men of means. The third

lecture treats of the intensive or penetrative influence of Christianity on the thought and life of the empire. Here again the usual estimate is shown to be too low. The silence of pagan writers is declared to be intentional and studied. The literary opposition to Christianity testifies to the strong impression the Gospel was making upon the thought of the age, and the rise of Gnosticism is proof positive that Christianity was permeating paganism, as well as paganism Christianity. (Armstrong, pp. 235. \$2.00.)

Social Settlements, by Professor C. R. Henderson of Chicago University, is a most valuable contribution. The book has been greatly needed by social students. It is a Hand Book on Social Settlements, and gives in brief and admirable form information otherwise obtainable only by wide research and correspondence. The history of the settlement movement; the different settlements in Great Britain and the United States; the theory of the settlement; and methods and results; these topics are discussed in separate chapters, and furnish a most complete exposition of the whole scope of the work. A Bibliography appended adds to the value of the book. Such "Hand Books for Practical Workers" are extremely valuable. This book is one of a series so named. Edited by Professor Samuel M. Jackson of New York University. (Lentilhon & Co., pp. 196. 50 cts.)

Apostolic Christianity, by H. Hensley Henson, contains "Notes and inferences mainly based on St. Paul's Epistle to the Corinthians." These epistles are especially rich in the detail of church order, and the author has given a careful and fairly satisfactory grouping of the main facts therein made known. There is evidence of careful study, of the use of the best literature, and of the acceptance of the most recent scholarship; but there is not always sufficient care that the inferences shall not exceed the limits of the evidence, and occasionally, though not often, there is an unwarranted reading into the text of what is not there. As examples of these faults we cite the plea for a fixed liturgy on page 210, and the argument for ordination on page 195; we do not believe that either the Epistles of Paul or of Clement teach or imply any doctrine of episcopal succession. With these abatements the book is well worth reading, and the massing of passages treating the same subject is of great service. The practical applications, which are frequently added, are excellent, and the preface is one of the best parts of the book. At the end are several short appendices and two sermons. (Imported by the New Amsterdam Book Co., pp. xx, 343. \$2.25.)

To the Protestant reader it will probably seem strange that so small and apparently so harmless a volume of Christian biography as *The Life of Father Hecker*, by Rev. Walter Elliott, could have been the cause of the present violent discussion regarding "Americanism" in the Roman body. Father Hecker's preference for a life of Christian activity over that of contemplation has been twisted, especially by French clerics, into a disparagement of the older religious orders which he probably never intended, and has led to a declaration on the question in debate from the pope himself. But aside from the controversy which the "Life" has aroused, Father Hecker's biography is an interesting story of spiritual development told from a strict Catholic standpoint. Born in New York, the son of German emigrants of

Lutheran antecedents, Hecker entered into the curious social experiments of Brook Farm and Fruitlands, and after a period of great spiritual unrest, joined the Roman Church. Here his life is detailed as a student, a Redemptionist missionary, a founder and leader of the Paulist community, to the long and painful invalidism which brought it to a close. It is a biography of great value for any one who would understand the development of American Romanism during the last half-century. (New York. The Columbus Press, pp. xvii, 482. \$1.00.)

The Federation of the World, by Benjamin F. Trueblood, consists of lectures delivered before the Meadville Theological School, and contains a plea for peace which is strong in its argument and generally temperate in its tone. The author's dream of an International State does not seem to us to be necessary to the realization of world peace, while untrue to the trend of history. What we are moving towards is not a universal man or a universal government, but a national man in federation with others. The select bibliography at the end is of value. (Houghton, Mifflin & Co., pp. 172. \$1.00.)

It has been known for some time that *The Autobiography of Charles H. Spurgeon* was forthcoming; and these two bulky volumes will be welcomed by all friends of the distinguished preacher. A lady recently seeing these elaborate and heavy volumes, exclaimed: "How did he find so much to say about himself?" The answer lies in the fact that he is willing to tell about himself many things which ordinarily are kept secret, *e. g.*, his courtship and domestic life; that he tells very minutely his spiritual experiences, and records some of his early sermon plans and youthful poems; and that the wide range of his institutional activities in London were intimately connected with his personality. Mr. Spurgeon has also to tell a great many things about his experience as a pastor in dealing with individuals; and much to say about certain controversies in which he was involved. His preaching owed much to his personality, and he was aware of it. This fullness of disclosure and assumption of public interest in so much autobiographical material might be offensive in some other men; but Spurgeon was so genuinely wrapped up in his mission and so truly a servant of Christ in inner and outer life, that one does not associate indelicacy and presumption with him as he might with another. We get a full and authoritative statement of the great range of labor connected with the Tabernacle in London. The book will fill an important place in pulpit biography. The volumes are sumptuously printed and profusely illustrated. (Revell, pp. 373 and 376. \$2.50.)

Mr. G. H. Perris' book, *Leo Tolstoy, the Grand Mujik*, will stimulate the widespread interest in the great Russian novelist. The many readers of this remarkable literary artist are deeply curious as to his personality. Many magazine articles have quickened this interest — but few have satisfied it. This volume is the most complete answer to their inquiries yet published. It is written by an Englishman who has a great fervor to make his countrymen understand not only Tolstoy but the Russian character and institutions. Mr. Perris has given us not only a very interesting biography of his author, but desires to show how closely the man and the artist are related in their development. While the book is a valuable literary criticism of the writer, the author is more intent in showing the personal evolution displayed in his

works, and the effect of his social and spiritual experiences upon his writings. The author is not always in sympathy with the views of Tolstoy, but he is deeply impressed with their sincerity, and wishes us to see the reality and consistency of the "Grand Mujik." The feature of his character he desires to emphasize is "the thoroughgoing, passionate, almost painful craving for consistency of life, combined with intense and broadest human love." This he traces in his literary and social life. Most exhaustive analyses of his novels, and careful explanations of his social theories, can be found in this biography. The most interesting impression of the book is the extent to which Tolstoy has written from life, and how the personal element of his own experiences has suffused all his art. A list of his works with dates is appended. The author has a charming style, and holds one's interest throughout. (New Amsterdam Book Co., pp. 236. \$1.75.)

The work of missions has grown to such proportions and the extent of the field is so great that most books attempt to give the story of only a small portion. There has been need, however, of a book that would bring together in one brief survey the whole history of the Protestant missionary enterprise. This Rev. J. A. Graham has done most successfully in his *Missionary Expansion since the Reformation*. We do not fully agree with his proportions; some sections seem to be slighted while others are given with too great fullness, but, on the whole, the work is well done. The book, while packed full of facts, is not dull; the profuse illustration and frequent maps are a great help in holding interest, and we heartily commend the volume as a valuable handbook of missions. (Revell. pp. xiv, 244. \$1.25.)

To those who desire to gain an accurate glimpse of the home life of the Armenian people and of the mission work among them we commend the little book entitled "*Our Troubles in Asia*," by Sarkis H. Denrian. This is the story of the author's life, told in a simple, straightforward manner. He was born in the Gregorian Church, but was converted to Protestantism and became a pastor of one of the native churches in the Western Turkey mission. His descriptions of scenes and incidents are vivid, and his story of the massacres impressive. Dr. Barton of the American Board writes an appreciative preface. (Binghamton. Republican Job Print, pp. 183. \$1.00.)

Dr. S. H. Kellogg's *Handbook of Comparative Religion* we commend to the widest possible reading. The author is not only a man of learning, who knows about non Christian religions from the books, but he is better than that, a man who from prolonged, careful observation in India has come to know non-Christian in their realization in the lives of men. The eclectic, omnivorous and monistic zeal of writers on comparative religions, in their search for a unifying religious principle, has led many of them in the study of religions to ignore radical differences which ought to be made clearly apparent. The aim of this book is to recognize first of all certain fundamental similarities between the religions of civilized peoples, and then on the basis of these similarities to point out the differences between them and Christianity in respect to the doctrines of God, Sin, Salvation, The Future, Practical Morals, leading with an overwhelming logic to the conclusion that the Gospel alone "is the power of God unto salvation." It suggests a just and splendid stimulus to missionary activity, and is a wholesome corrective to much current sentimental religious syncretism. (The Westminster Press, pp. viii, 179.)

Dr. J. Monroe Gibson tells us that the "general idea" of his little book, *From Fact to Fact*, is that those who deal fairly with the great facts of life, and ask what they mean and whither they tend, will find themselves led on toward faith in Him who said: "I am the truth" (p. 88). In carrying out this purpose the author presents with strength and clearness some of the sterner and sadder realities of life, "The Struggle for Existence," "The Debasing Power of Sense," "The Vicissitudes of Life," and others, showing how the needs and difficulties presented by such are met only in the teachings of the Gospels. The book sets the reader face to face with realities, the realities of sin and suffering and trial, and the realities of grace. It is wholesome and helpful. (Revell, pp. 151. 75 cts.)

Professor Robert V. Foster's work, *Systematic Theology*, is a fresh and able presentation of the evangelical system on the scheme of the Cumberland School of Presbyterianism. He follows a not infrequent order of topics in the introduction; including Encyclopedia and Bibliology. One must question, however, the propriety of so large a discussion of general theological encyclopedia in such a treatise. In the main body of the book it is worthy of note that he does not omit ecclesiology from the themes, after the manner of quite a number of the recent dogmatists. The discussion of the Trinity, of Sin, of Christology, of Eschatology, are eminently manful, resolute, rising at times to a fine literary expression, always perspicuous and faithful to the sources. The treatment of the doctrine of the atonement does not seem to us quite so lucid or logical. Doubtless the brief space accorded to Christian Ethics is not meant to be a measure of its importance, or to express the limits of that science, otherwise one would have to criticise its position under Ecclesiology and its confinement to the individual. Among the best chapters of the book is this very one on the function and life of the church. All these grave Christian themes are pursued on the lines of a devout faith in the Scriptures and the established as well as reiterated expressions of belief during the ages of the Church. We may accord a higher place to this worthy treatise than the author himself claims for it; and we are grateful to that sympathetic ministry which enabled him to prepare it for the press; the only regret we have is the unwieldy size of the volume. (Nashville, Tenn. Cumberland Presb. Pub. House, pp. xxii, 868. \$3.50.)

We have received the first volume of The Oxford Library of Practical Theology by the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's. This newly-projected series is designed for "devout laymen." This initial treatise is upon *Religion*. Others are to follow upon Baptism, Confirmation, Holy Matrimony, The Holy Communion, The Prayer Book, Religious Ceremonial, Prayer, etc. It is quite evident that the undertaking is conceived in the interests of High Church views. At the same time Canon Newbolt's volume betokens that the movement gets afoot in the spirit of a sober-minded, vital piety. It is a cheering sign, all the more so as other signs are just now coming to view in England, that just when strife seems to be tearing the ancient church asunder, the genuine life of Christ is being revived in all parts. Secularization in thought and life, immorality and unbelief, manifold encroachments of an ungodly world — these are the sturdy realities constantly had in view as these chapters take substance and form. The book is thus, in a sense, an apologetic. But its thought proceeds continually from the deepest

impulses of a soul richly informed in the manifold experiences of a new life in the saving Christ. The book is thoughtful, deeply so. But it is also ardent. It has thus a sort of gracious magic. Peruse it, even hastily, and it gets control of you. Its great themes are the Christian Ideal, in various phases; the resistant Obstacles and Doubts, powerfully handled; the divine help in Atonement and the Church; and the befitting expression in Worship and Goodness. (Longmans, pp. 301.)

Dr. Alfred G. Mortimer's *Catholic Faith and Practice*, takes the highest anglican position of the Oxford ritualistic movement. It is very nearly a Roman theology in standpoint, content, and treatment. The differences are in the rejection of the authority and infallibility of the Pope, in the theory of the Real Presence, and in asserting the free and not prescribed use of auricular confession. It is a strenuous development of sacerdotalism in its most morbid and antiscriptural forms. It is virulent in its antipathy to Protestantism, in its abuse of Luther, and in its hostility to everything that is not distinctly in harmony with the priestly conception of the ministry. Its temper is narrow and pitiful in these regards. One treads here the farthest verge of hierarchical ideas; here are the seven sacraments, a confusion of justification and sanctification, the unethical treatment of sin, the plea for auricular confession, the acceptance of purgatory, a fairly moderate symbolism of vestments, the hopeless confusion between ethics and dogmatics so characteristic of all Roman manuals. The Apocrypha are embraced in the Scriptures as deuterocanonical, the allegorical interpretation is defended, tradition and patristics are clothed with their usual authority. We cannot but deplore this uncatholic drift, in view of the perplexed condition of Christendom and the certainty that enlightened belief will not bend its neck to any yoke of compulsory uniformity, and the determination of faith to assert its native freedom as a heritage of individual priesthood and kingship. The two volumes differ somewhat in method as a result of the way in which they were published; hence, the second is fuller in its explanations, pleas, and adjustments. In spite of our lack of sympathy with the theology of the Oxford movement, we are glad to have so capable and complete a setting-forth of this tendency. We have in this work a comprehensive statement of that system against whose encroachments a multitude of Englishmen are now aroused. We are grateful, too, for the clearness and earnestness of the defense of the really Catholic dogmas of the Trinity, the Incarnation, and especially for the sharp handling of the false Kenotic theories now current. The indices, tables, and marginal summaries are very helpful. From the bibliographical lists and from the chapter on the Study of Theology we miss many theologians who are as deserving of mention and use as the Jesuits, Dominican and Franciscan doctors, seeing that these theologians are as divergent in their systems as are mediationists, Ritchlians, and Protestant confessionalists. Our surprise is extreme not to find any reference to the treatise of the late Dr. Samuel Buel. It is not a little amusing to see the effort at reconciling this system with the articles of the Church of England, and of the Protestant Episcopal Church of America in the United States. (Longmans, 2 vols., pp. xlv, 340, and lxix, 519, \$2 and \$2.50.)

The interest of Principal A. M. Fairbairn's collection of papers, *Catholicism, Roman and Anglican*, is threefold, the remarkable anti-thetical style, the freshness in the discussion of current English theological tendencies, and the

natural history of these contents as linked with his own life. The latter element is not the least, as one traces it not only in biographical hints, but in the undercurrent of his reasoning. John Henry Newman is a bond which unites this book to that masterly treatise, "The Place of Christ in Modern Theology." This volume does not lag behind its predecessor although less concentrated. He begins his criticism of Catholicism by showing its failure to realize the true ideals of religion; he next demonstrates the collapse of its apologetic in the past and the present. Then he subjects its polity to historical criticism. Then follows a critique of Cardinal Newman's metaphysics and dialectics. The purely Roman revival in England is then traced in the person of Cardinal Manning. A general estimate of Anglo-Catholicism old and new terminates this part of the work. He admires Balfour's attack on Naturalism, but assails vigorously the attempt to restore beliefs on the basis of unreasoned authority. In tracing the Broad Church movement, his characterization of Hort and Hatch is very striking, nor does he fail to discern the seriousness of Jowett's endeavor to transfer to the universities the training of the clergy. (Scribners, pp. xxiii, 481. \$2.50).

Thoughtful and learned criticisms of Roman Catholic doctrine have grown to be somewhat unusual, though probably as much needed as ever; and it is therefore a real contribution to current theological literature that Professor F. H. Foster of Pacific Seminary, has made in his compact volume, entitled *The Fundamental Ideas of the Roman Catholic Church explained and discussed for Protestants and Catholics*. Professor Foster discusses the main features of the Catholic system with great clearness and force, presenting the Protestant counter-positions and exposing effectively what seem to Protestants the vital weakness of the characteristic Roman claims. His contest, while always earnest, is courteous and scrupulously fair-minded. Furthermore, and quite independent of his criticisms, Professor Foster has done a service to the ordinary reader by his clear exposition of what Catholic doctrine is as set forth by recent Catholic authorities—a subject upon which much misapprehension exists among Protestants generally. The course of his discussion leads him to give definitions of the Roman theories of the Church, Papal Infallibility, the Papacy and Hierarchy in general, Justification, Good Works, Works of Supererogation, the Virgin, and of the Sacraments. The whole constitutes a compendium which will prove an exceedingly useful addition to a minister's working library. (Presb. Bd. of Pub., pp. xii, 366. \$1.50.)

Horatio W. Dresser is a leader in what is called "New Thought." In his book *Methods and Problems of Spiritual Healing*, he sets forth the doctrine of mental healing. He is a thoroughgoing evolutionist and pantheist. He says, "An enthroned, king-like God was once believed to exist, until the philosophy of evolution compelled him to abdicate. And now another Copernicus, in the shape of many philosophers, points out the truth that all we know about God is the power which evolution reveals, that the Absolute is a myth, and God, or reality, is what our progressive experience proves him to be." (p. 82.) That is radical enough, surely. However, this is but incidental in the book, and, while we are continually coming upon statements which we cannot accept, there is very much to which we can give assent, and which has proved suggestive to our own thought. When we read that "probably in all cases

of illness there is a contraction in some part of the body, either in brain and nerves, or in nerves and muscles. The atoms are drawn too closely together," (p. 50) we are so not sure he is perfectly sane. But we are quite in sympathy with his closing statement, "Half our ills are due to impatience. There is an infinite source of help in simple repose, in the restfulness of the nerves. While one is thus reposing, from far depths within the spirit shall speak, the Father, the Infinite Love, the Christ. To hear this calmest whispering, this is to be healed." (p. 94.) We all admit the relation of mind to body; this book seeks to utilize that relation for the healing of the body. The author does not deny the existence of pain and disease as do the Christian Scientists; he advocates such control of the body that disease may be prevented and overcome. In many respects this is a book of instruction to mental healers, criticising their mistakes and pointing the true road. We have enjoyed reading the book. (Putnam, pp. 101. \$1.00.)

The literature of Christian Science is growing rapidly in these days. Anne Harwood has written *An English View of Christian Science*, which she calls also an exposure. It gives in autobiographical form the experience of one who tried it and found it wanting. Emphasis is laid on the egotism and avaricious character of the healers. (Revell, pp. 96. 35 cts.) Mr. Henry Varley puts the new fad to the test in *Christian Science Examined*. He effectively displays Mrs. Eddy's inconsistencies, crudities, idiocies, and blasphemies, but we wish he had been more restrained in language and colder in temper. (Revell, pp. 80. Paper, 15 cts.)

A volume of sermons by John Caird will be welcomed by special students of his philosophical writings, and by thoughtful readers everywhere. This volume is made up of his *University Sermons*. They are very fine; full of most profound thought, closely argued, and clearly developed—topical in treatment generally, but closely held by his exegesis of his theme from his text. His aim seems to be in nearly all his discourses to help thoughtful men, more or less perplexed by the scholarly discussions of the day. The volume is in this respect like Professor Jowett's recently published sermons. The style, though generally calm and scholarly, at times breaks into a passionate intensity. His chief material for developing his thought comes from the subjective analysis rather than from objective illustration. One agrees or disagrees with some of the positions taken here, according to one's estimate of Caird's general philosophical position; but the sermons, as sermons, are among the finest examples of thoughtful discussions of great themes in the pulpit. He takes up such fundamental subjects as: "Evil working through good," "The Christian way of reconciling man with himself," "Is repentance ever impossible," "The reversal of nature's law of conception," "Corporate immortality," "The guilt and guiltlessness of unbelief," "Art and religion," "The law of heredity in the spiritual life," etc. (Imported by McMillan, pp. 402. \$2.25.)

We have in Meyer's *Love to the Uttermost* a companion volume to his "The Life and Light of Men." Together they form an exposition of the Gospel of John—the earlier one taking up Chs. i-xii, the latter one, Chs. xiii-xxi, though, in the closing pages, treating of the last hours of the

Lord's life, there have been woven together the narrative of the four evangelists. The character of the exposition which we have before us is that with which we have become familiar as belonging, in general, to the Keswick school of interpretation: in particular, to Meyer's individual method and skill. To those who are attracted by this style of exegeses the book will doubtless be helpful; to those who are not satisfied with it we question its spiritual value. At the same time it is a far cry from such a statement to holding with Bousset and the modern school that the Bible is so thoroughly a part of common literature that all special need of exegeting it is gone. This is an attitude towards the Scriptures that, however it may be decked out with the name of historical criticism, must have its final outcome in the religious atrophy of the Church, to say nothing of that of the critic. (Revell, pp. 293. \$1.00.)

The middle sermon, not the first, as usual, gives the title, *The Battles of Peace*, to a series of plain, practical, helpful discourses by Dean George Hodges, of the Cambridge Divinity School. He is already familiar to American readers by his suggestive books on social problems. What we like especially about these sermons is their simplicity, their plainness, their directness. There is very little padding in them. They are short and yet full of spiritual and practical thought. Rhetorically not pretentious, yet in excellent literary style; clear and simple, so that a child can understand them, and yet stimulating to the older hearer; illustrated by most familiar experiences and contemporary incidents—a very good type of preaching, indeed. We are especially struck by the easy, familiar way in which he introduces his subject from his text. A few instances are worth noting: the sermon on "The year of our Lord" begins, "It does not begin on the first of January. It begins when we are ready." The sermon on "Make straight the way of the Lord" goes on to say, "That was John the Baptist's sermon. In that sentence he summed up the meaning of his message." "He careth for you": 9 Peter, v. 7, is the text of another sermon, "Does God care?" "It is the supreme question. Sooner or later it comes into almost every human life," etc. A notable characteristic of his style suggested by these introductions is the short, crisp sentence. This excellence might easily become a defect if it were not held subject to his lucid treatment, and to the familiar, almost conversational, tone of his discourses. A volume well worth publishing, which will do much good, and ought to have many readers. (Whittaker, pp. v., 273. \$1.00.)

The growing tendency among evangelical churches to make ritual use of the Apostle's Creed, and the wide drift towards greater church unity, are seized upon by Dr. Stimson of the Manhattan Congregational Church, N. Y., as the occasion for a series of seventeen addresses upon *The Apostle's Creed in the Light of Modern Discussion*. The result is a hearty, useful book, bearing everywhere the marks of an earnest, vigorous, believing, and watchful spirit. The chapters upon the Father, and the Incarnation, and the Church are disappointing. They are rather commonplace. They should have been superb. The chapters upon The Creator, The Efficient Christ, *i. e.* the Ascended Christ, and The Communion of Saints, are effective writing. They will help to steady and broaden and strengthen Christian thinking. (The Pilgrim Press, pp. xiv, 362. \$1.50.)

Robert A. Woods and others connected with the South End House of Boston have made a valuable study of social conditions, and have demonstrated the value of the Social Settlement in studying a local problem. Following the lead of Charles Booth in his studies of East and South London, as disclosed in his book "Life and Labor," they have made a somewhat similar exhibition of facts and forces in an American city in *The City Wilderness*. By the use of diagrams and colored maps accompanying their essays, they have presented to the eye Race Factors, Proportion of Nationalities, Industrial Grades, Religious and Humanitarian Institutions, etc. They have discussed population, public health, work and wages, criminal tendencies, amusements, the Church and the people, strongholds of education, and social recovery. The book will rank with the "Hull House Maps and Papers," and all Charles Booth's books, as a most valuable contribution in solving city problems. By confining the range of study to an area containing about 40,000 people, the authors have been able to get at some definite results. Especially valuable are some facts and inferences regarding the "Social evil," and the excellent essay on the social value of amusements. The book makes a deep impression as to the appalling nature of the problem; but on the whole is reassuring, as it arrays the host of uplifting agencies at work, and which are more and more becoming coördinated in their efforts. But the most hopeful sign after all is the assurance which this book gives that careful, devoted students are laying the foundations for efficient work by such study of the causes and conditions which effect the remedial agencies. (Houghton, Mifflin, pp. 319. \$1.50.)

With experience gained in editing so good a hymn-book as the Presbyterian Hymnal, Rev. Louis F. Benson is surely well qualified to write as he does on *The Best Church Hymns*. This little book contains thirty-two hymns which have been most extensively approved, with brief annotations upon each. In a helpful introduction the editor answers the questions, What are the best church hymns? and What is to-day the standard of the best church hymns? Five elements he finds in that standard, lyrical quality, literary excellence, liturgical propriety, reverence, spiritual reality. It is a convenient little book. (Westminster Press, pp. xxxii, 58. 75 cts.)

It is perfectly natural that, in a Protestant country, the Roman Catholic Church should feel under special obligation to bring the instruction of its children in the Bible up to something approximating what is given to the children among the non-Catholic churches. We cannot say, therefore, that we are wholly surprised that there should appear under the *nihil obstat* of the Censor Deputatus and the *imprimatur* of the Archbishop of New York a Sunday-school manual, entitled *New Testament Studies*. It is compiled by the Right Rev. Mgr. Thomas J. Conaty, D.D., rector of the Catholic University at Washington. It is the outcome of special work among the older children of a city parish in the teaching of the life of Christ, was prompted by the papal encyclical of Leo XIII on the study of the Scriptures, and has its aim in furnishing a simple method by which the children "might be familiarized with the New Testament and thus acquire a love for it and make it a food for daily spiritual life." These studies comprise a series of short lessons on the principal events in the Saviour's life. Each is divided into three parts. There is, first, a "Memory Text," taken generally from the event under dis-

cussion ; then a " Reflection " to suggest to the teacher a possible line of moralizing on the text ; then three or four questions to explain the subject matter under consideration. Scattered among these lessons there are about a score of " Bible Talks," the purpose of which is to give the child " clear ideas as to the Bible and its relation to religion." The biographical studies are preceded by a set of " Preliminary Studies" upon the nature and authority of the Bible as understood and held by the Catholic Church. Naturally it is in the preliminary studies and the Bible talks that much of the interest of the book to a Protestant critic is likely to reside, and yet it must be confessed that, so far as the preliminary studies are concerned, in the hundred questions which are given and answered here, there is little that is distinctively Catholic, while there is much that should be helpful to any child in coming to its first knowledge of the Bible. With the Bible talks it is somewhat different. Of the nineteen that are given the following allow the opportunity for specific church teaching—and, generally embrace it: Inspiration of the Bible ; How to Interpret the Bible (*bis*) ; The Bible and Tradition (*bis*) ; The Catholic Church Loves the Bible ; The Catholic Church Preserved the Bible ; The Bible and the People (*ter*) ; Douay College. In fact, it is quite clear that these New Testament studies would have been scarcely possible without the polemics of these talks. They save the studies from failing to serve the church. In the biographical studies, which form the greater part of the contents of the book, the questions and answers develop in maturity as they proceed ; but when one remembers that these scholars are the " older children " of the parish, it is impossible not to be impressed with the confession that such scholars are in need, even at the beginning, of such primary instruction in the New Testament. One wonders what instruction in this subject was common, even in a Protestant country, before such a manual was compiled. It is not uninteresting to notice, among the helps recommended to be used in connection with the studies, Smith's " Dictionary of the Bible," " Cambridge Aids," and Geikie's " Hours with the Bible." (Benzinger Bros., pp. 252.)

Knox Little, Canon of Worcester Cathedral, is considered one of the best preachers in the English pulpit, a very earnest spiritual man, a strong churchman, inclined to high church views. His personality and gifts as a speaker add to his power. A volume of his sermons has been issued entitled *The Pulpit Life*. Valuable as these sermons are, they do not quite satisfy one's anticipation coming from his fame. A certain perfunctoriness of scattered injunctions and the formal, constantly recurring, " My friends," give a mannerism to the sermons as read, which might be lacking in the sermons as delivered. A formal division of the sermons into paragraphs by Roman enumeration does not always correspond with steps in the coördinate development of his thoughts, and so mars the unity of the sermon without aiding the clearness of his thought. Most of the sermons are experiential in their themes ; many of them ecclesiastical in the statement of topic, as " The Sacrament of Confirmation," " The Sacrament of Order," " The Sacrament of Penitence," " The Sacrament of Marriage," etc. The range of illustration is not wide, excepting in history—but the analysis of spiritual conditions is subtle and deeply suggestive. It is refreshing to mark how his themes and their treatment center in the cross of Christ, and how richly he draws from biblical sources. Here is doubtless the secret of his power. (Longmans, pp. 368. \$2.00.)

Alumni News.

WESTERN MASSACHUSETTS ALUMNI ASSOCIATION.

The association met at Cooley's Hotel, Springfield, February 6, 1899. Fifteen were present. G. W. Winch, '75, read a valuable paper on the topic "Is There a Surplus of Ministers?" which called out a full discussion after the dinner. The greetings of the Seminary were brought by Prof. Merriam.

The following officers were elected for the next year: President, E. H. Knight; vice-president, A. M. Spangler; secretary and treasurer, A. C. Ferrin; executive committee, the above officers, with F. S. Hatch and A. B. Bassett.

THE CONNECTICUT ALUMNI ASSOCIATION.

This association held its annual meeting at Hosmer Hall, Monday, March 27th, with twenty-five members in attendance. The meeting was called to order at 12 m. by the president, Richard Wright; prayer was offered by F. T. Rouse, the routine business transacted, and the reports for the standing committees presented.

The subject for discussion was, "Our Church Service. Shall We Enrich It? If So, How?" In opening the discussion, papers were presented by W. B. Tuthill and H. P. Schauffler, emphasizing especially the personal, spiritual, and purposeful elements which contribute to the enrichment of public worship; and the question was discussed freely by all the brethren to the limit of the time allowed. After dinner the association was favored with a clear statement as to the "Present Outlook of the Seminary," by Prof. Walker, and with an able paper by Prof. Jacobus, on "The Relation of Philosophy to Modern Biblical Criticism."

The following officers were elected for the ensuing year: President, Herbert Macy; vice-president, D. B. Hubbard; secretary, and treasurer, H. P. Schauffler; executive committee, the officers, and F. W. Greene, E. E. Nourse; other committees:

Apparatus, T. M. Hodgdon, F. M. Hollister, W. B. Tuthill; Increase of Ministry, G. H. Cummings, C. H. Smith, S. A. Barrett; Endowment, S. B. Forbes, E. E. Nourse, L. W. Hicks.

The meeting was unusually large and interesting.

Nelson Scott, '46, died in Amherst, Mass., January 26. He was born at Fairfax, Vt., September 24, 1817; graduated at Amherst in 1843, and at the Theological Institute, at East Windsor Hill, in 1846. He was ordained as pastor of the church in East Hartland, Conn., September 24, 1846, where he remained for nearly eleven years. He afterwards was acting pastor at Edgartown and Marblehead, Mass., and was, for one year and a half, chaplain of the State Reform School at Westboro. In 1871 he was installed at East Granville, Mass., where he labored until 1879. He spent the last fifteen years of his life in Amherst, serving the town on the board of school committee for a time, and supplying pulpits in Amherst and the neighboring towns so long as his health permitted. He was married, 1846, to Miss Martha Gaylord, of Amherst, who with three sons survives him.

Thomas Henderson Rouse, '50, died at his home in Belleview, Fla., of an acute illness incident to old age, on March 30. He was born at Pittstown, N. Y., Feb. 17, 1820; graduated at Williams College in 1847, and at the Theological Institute of Connecticut in 1850. After a short term of service in Feeding Hills, Mass., he labored for three and one-half years in gathering a church and society at Poquonock, Conn., where he was ordained June 18, 1854, and where he remained until Oct. 7, 1856. On Jan. 4, 1857, he was installed as pastor of the First Congregational Church of Jamestown, N. Y., where he remained till June, 1868, when his health compelled him to go to California. He taught one year in Mills Seminary at Benecia, and was acting pastor at San Mateo from May, 1870, till February, 1878, when he went to Makawao, Maui, Hawaiian Islands, and organized "The Foreign Protestant Church of Makawao" Jan. 5, 1879, of which he was acting pastor for several years. His health again failing, he removed to Belleview, Fla., where he organized a church in 1888, and where he preached winters until he had entered the fiftieth year of his ministry and the eightieth of his life. He said: "The great principle of a happy pastorate is to lay yourself out generously and unselfishly for your people, giving them your best without reserve, and they will love and care for you without reserve." Acting upon this principle, "he was universally loved." In speaking of his departure, he said: "Let there be only a quiet, happy grief, with a great undercurrent of joy." He was married to Miss Eliza Hallock, at Plainfield, Mass., Sept. 16, 1851. His wife and three children survive him; Fred T. Rouse, '86, being his only son.

Ira Case, '51, was born at Chelsea, Vt., on August 11, 1820; graduated at Amherst College in 1848; spent one year at Andover Seminary, and, after graduation at East Windsor Hill, was ordained and installed at Orford, N. H., November 3, 1852, where he remained for two years. He preached from 1855 to 1857 at Underhill, Vt., and at Croydon, N. H., from '57 to '59. He engaged in mercantile business at Providence, R. I., from 1860 to 1872, when he became

teacher and preacher at North Scituate, R. I. He retired to a farm in 1875. He died at Olneyville, R. I., March 6, 1899. On November 15, 1849, he was married to Miss Mary A. Eaton, of Claremont, N. H., who survives him.

Charles S. Sylvester, '56, died at Feeding Hills, Mass., January 26, 1899. He was born at Williamstown, Mass., August 12, 1826; graduated at Williams College in 1846, and entered Auburn Theological Seminary in 1848, but, owing to ill health, was obliged to suspend his studies for a time. After graduating from the Theological Institute, he was ordained as an evangelist in 1857, at Spencertown, N. Y., where he was acting pastor, as also at Coxsackie, N. Y., and Richmond and Feeding Hills, Mass. In May, 1866, he was located at the latter place, "where he was pastor of the Congregational church for thirteen years, and gained the respect of all, and was an honored member of the Hampden Conference. At the close of the Feeding Hills pastorate he was associated at Hartford for five years with Mr. Quong of the Chinese Education Commission in the preparation of text-books for the schools of China. After completing his work in Hartford he returned to Feeding Hills, where he has since lived. During these later years he has had many calls, both at home and from neighboring towns, as a temporary pulpit supply. He was a person of very scholarly attainments and always a student. His sermons were models of beauty, sincerity, and sublimity."

George Curtiss, '63, after a pastorate of nine years in Mayville, N. Dak., has resigned and discontinued his work in that place.

Azel W. Hazen, '68, has completed thirty years of service as pastor of the North Church, Middletown, Conn. On the evening of March 10 the event was celebrated by his people with a surprise reception and gifts.

S. Sherberne Matthews, '71, who was dismissed, March 28, from the pastorate of the Hanover Street Church, Milwaukee, Wis., has accepted a call to the pastorate of the church in Danielson, Conn.

David B. Hubbard, '72, of Little River, Conn., is the chaplain of the State Grange.

F. Barrows Makepeace, '73, has been appointed acting president of the Bible Normal College of Springfield, Mass., pending the recovery of President Dixon, who is ill.

The First Congregational Church of Holyoke, Mass., of which George W. Winch, '74, is pastor, is making preparations for the celebration of its centennial in December next.

Charles B. Strong, '76, has accepted a call to the church in Harwinton, Conn., which he has supplied during the winter.

Dwight M. Pratt, '80, has completed an engagement of three months as stated supply for the church in Attleboro, Mass.

The Central Church of Atlanta, Ga., of which Frank E. Jenkins, '81, is pastor, issued in February the first number of a bi-monthly paper, in which the Congregational polity, principles, and usages are set forth for the enlightenment of a section where our name until recently has been an unfamiliar one. Since the coming of Mr. Jenkins the church has greatly increased its effectiveness by the application of new methods.

Herman P. Fisher, '83, pastor of the First Church in Crookston, Minn., has been engaged to lecture during the next autumn before the Crookston College and Normal School; also before Fargo College, at Fargo, N. D., and the University of North Dakota at Grand Forks. At the April communion service eight new members were received into the fellowship of the First Church.

E. C. Richardson, '83, in the "Alumni Princetonian" for January 26, gives an interesting report of the progress in Princeton University Library, of which he is librarian. The Pennsylvania Library Club publishes as No. 6 of its "Occasional Papers" a talk given by Professor Richardson before the Club, January 29.

The Taylor Church of Seattle, Wash., George H. Lee, '84, pastor, has been greatly blessed the past season, by a season of spiritual refreshing.

Charles A. Mack, '84, after four years of service with the church in Cando, N. Dak., has begun work with the Inkster church, in the same state.

Charles H. Morse, '84, has begun work as pastor of the church in North Craftsbury, Vt.

William A. Bartlett, '85, has been elected president of the Lowell Congregational Club.

Clarence R. Gale, '85, has been engaged to represent the Cuban Relief Fund, with headquarters at the Congregational House, Boston.

Alfred T. Perry, '85, and Richard Wright, '90, presented papers before the March meeting of the Connecticut Congregational Club.

Fred. T. Rouse, '86, for six years pastor of the church in Plantsville, Conn., has accepted a call to the pastorate of the church in Appleton, Wis.

Rev. Samuel A. Barrett, '87, resigned the pastorate of the church in East Hartford, Conn., April 9. He will conclude his labors there May 31.

Allen Hastings, '89, recently of Pasadena, has accepted the call of the church in Ontario, Cal.

The Leyden Church of Brookline, Mass., has a "topic class," with John L. Kilbon, '89, as leader.

Edwin N. Hardy, '90, has been elected moderator of the Boston Ministers' Meeting, and Frank E. Butler, '87, has a place on the executive committee of the same body.

Charles H. Longfellow, '90, has resigned his pastorate at La Canada, Cal.

Owing to his health, George M. Morrison, '90, pastor of the church in Marshall, Minn., has been granted a vacation of sufficient length to insure his recovery, with a continuance of his salary and his expenses defrayed for a trip to California. All departments of his work are thoroughly prosperous.

The many Seminary friends of Richard Wright, '90, of Windsor Locks, Conn., sympathize deeply with him over the loss which most unexpectedly came to him on April 10 in the death of his wife, who was formerly well and favorably known as Miss Elizabeth Abbe.

George D. Knapp, '91, is secretary of the National Armenian Relief Committee, of which Justice Brewer is president. The April number of the *Homiletic Review* contains long extracts from his article in "The Helping-Hand Series" on the present Armenian condition.

Leigh B. Maxwell, '91, is the field secretary of the International School Work among the colored people of the South.

Henry D. Sleeper, '91, professor of music in Smith College, is now the organist and musical director of the Union Church, Worcester, Mass.

Henry Holmes, '92, was installed, March 3, over the Lowry Hill Church, of Minneapolis, Minn.

At a recent meeting of the Woman's Board in Boston the work of Miss Harriet J. Gilson, '93, at Mt. Salida, East Africa, received special attention.

Henry T. Williams, '93, has resigned his pastorate of the church in Watertown, N. Dak.

The *Congregationalist* of January 19 contained a thoughtful "Missionary Plan," by Ozora S. Davis, '94, of Springfield, Vt., for the stimulation of a deeper interest in missions on the part of the churches.

William A. Bacon, '95, was dismissed from the pastorate of the Washington Street Church, Beverly, Mass., and has begun his labors with the church of Shelburne Falls, of the same state.

Charles Pease, '96, has accepted a call to preach at an academy in Sierra Madre, Cal.

Charles O. Eames, '97, has been called to remain another year at Becket, Mass.

Ransom B. Hall, '98, who has for six months supplied the church in Gettysburg, S. D., has accepted a call to remain there indefinitely.

Charles P. Redfield, '98, was ordained and installed, on January 18, as pastor of the church in Winter Park, Fla.

Seminary Annals.

During the first three months of this year the Seminary has been obliged to mourn the loss of two of its trustees. One of them manifested through many years of exacting service his devotion to the institution. The other had served a period of time relatively brief, but his interest in his trust had been vital and efficient.

JONATHAN F. MORRIS.

In the death of Mr. Jonathan F. Morris, on January 31st, Hartford lost one of her best citizens and Hartford Seminary one of its staunchest friends. Of Mr. Morris' long and active career of seventy-seven years, identified in several different places with business duties of importance and difficulty, this is not the place to speak; nor of the peculiarly honorable and influential position in Hartford which his more than forty-five years of faithful work here won for him; nor of the manifold ways in which the vigor of his mind and the positiveness of his character led him to engage in active avocation, historical, patriotic, philanthropic, religious; nor even, except perhaps in a word or two, of his sterling worth as a man, his wisdom in counsel, and his faithfulness as a friend. We may here simply bear testimony to the special zeal and devotion with which he took up the duties of trustee in the Seminary in 1882, and the laborious care with which, after the resignation of Mr. Newton Case in 1885, he assumed the post of treasurer. Hartford Seminary has been signally favored in the men who have acted as the custodians of its funds. The list is happily a short one, as the long service of Mr. Hosmer reached back almost to the beginning of the institution's life, and the terms of Mr. Case and Mr. Morris, the one of ten years and the other of twelve, bring the history down to 1897. There was a singular unity of spirit and purpose between these three true friends of the Seminary. All were men of the staunchest integrity, of the most painstaking fidelity to their trust, and of the purest Christian piety. Their interest in the Seminary was far more than a matter of business duty; its inward

policy and its outward prosperity enlisted their hearty affection and a true devotion of soul. So it came about that in the death of Mr. Morris the whole governing constituency of the Seminary, both trustees and faculty, felt a shock of personal bereavement. He was the personal friend of all, universally beloved and revered, and his removal left a vacancy which will not be forgotten.

Mr. Morris was a member of the Asylum Hill Congregational Church, and the funeral services were conducted by its pastor, the Rev. Joseph H. Twichell, assisted by President Hartranft. Of Mr. Morris' family, two daughters survive, the one the wife of Prof. Perry, and the other the wife of the Rev. Charles S. Mills of Cleveland, Ohio.

WILLIAM FRANCIS DAY.

Another of the Seminary trustees, Mr. William Francis Day, has been removed by death. This occurred with peculiar suddenness, March 8th, at his home in Boston. It is not often that so great a loss comes to a family and a community by the removal of one member. He was a man of rare amiability, kindness, and natural refinement. Firmness of principle and decision of character were scarcely less noteworthy traits. Among business men he was noted both for modesty and thorough-going integrity. As president and general manager, in later years, of the Sewall, Day & Company cordage factory he furnished an instance of strict conscientiousness in all transactions. With mixed goods labeled as unmixed, or other fraudulent shifts, he would have nothing to do. No other establishment in the same line of manufacture had a superior reputation. Mr. Day was a highly valued member and officer of the Eliot Church, where his relations, as well as in the family, were unusually happy. Besides other responsible positions he was a trustee of the Roxbury Latin School and a corporate member of the American Board. As a trustee of the Hartford Seminary he had served four years.

INAUGURATION OF PROFESSOR PERRY.

On the evening of February 10th Prof. Alfred Tyler Perry was inaugurated to the Professorship of Bibliology in the Seminary. It is only recently that in any educational institutions the librarian has been reckoned with the instructional body, and it is at the present time by no means the universal custom. Since coming to Hartford as librarian and instructor of Bibliology, some ten years ago, Prof. Perry has been counted among the most faithful and valuable of the members of the faculty. How, during the term of his administration, it has been possible to add some twenty thousand volumes to the library, when, during the whole of the period, the appropriation from seminary funds has been unavoidably well under the starvation point, will remain one of the mysteries of mathematics which only the librarian can solve. The occasion of the inauguration was the promotion of the librarian to the grade of full professor.

In addition to Prof. Perry's address, which we print elsewhere, the exercises of the evening consisted of Scripture reading and prayer by President Hartranft, the formal induction into office by J. M. Allen, Esq., of the Board of Trustees, and the reading by President Hartranft of the address prepared in behalf of the trustees by Dr. A. C. Thompson, who, by reason of ill health, was unable to be present. Apart from other more general considerations there was a special propriety in calling on Dr. Thompson to take the place of the president of the Board of Trustees on this occasion, for his benefactions toward the library have been most constant, generous, and valuable.

ADDRESS BY DR. A. C. THOMPSON.

The Trustees have an official word to offer on this occasion. One circumstance, no doubt, determined their selection of a representative. There is only one man now living who has had personal acquaintance with the library of the institution from its cradle period to its present vigorous manhood.

No citizen of this State may be presumed to be ignorant of the fact that two centuries ago, lacking only one year (1700), several ministers came together, and presented books, forty in number, for "forming a college in Connecticut." When the

corner-stone of our first Seminary building came to its place there was a collection of books probably superior in number and value to any private ministerial library in the State. And yet when the ample hall for their accommodation was completed, what a dreary waste of shelving presented itself! There was little occasion, and as little opportunity, for classification. How did a few folios stretch themselves, in recumbent posture, to make it appear there was a considerable extent of learning on hand!

It now makes a man, whatever his decrepitude, leap for joy to enter the Case Library building and contemplate its contents. Since the present librarian entered upon his duties in 1891, the addition of volumes amounts to 24,000, carrying the total up to about 70,000 — exclusive of duplicates; while during the same period more unbound pamphlets have been secured than all that were on hand in 1890, the total being over 37,000. This result is due largely to the enthusiastic industry of the one inducted to the chair of Bibliology this evening. It has come about, be it remembered, in spite of recent inability on the part of Trustees to make any large appropriation for the purpose from funds in their hands. The treasures that now greet the eye are therefore the more remarkable and the more welcome. Move thoughtfully up and down the main hall and among the alcoves. Study the topical arrangements. An intelligent promenade there is an item of liberal education. It was recently said of one who had long been custodian of a large library, that he was a man "who conceived the object of a library was to keep the books from being read." Call for anything in our card catalogue and it is promptly handed you.

Numerous as have been the designations of this century soon to close, one more may be added. It is the century of books. Pre-eminently is that the case regarding our own country. It is estimated that in the year 1800 there were not over 80,000 volumes in all the libraries of the United States. Existing collections to the number of about 5,000 having over 300 volumes each, possess, probably, 14,000,000 of volumes. The rapidity of this increase is without parallel. Gifts in aid are of such frequency that we have ceased to be surprised at the munificence of Mr. Pratt's donation of one million dollars to the city of Balti-

more, and Mr. Newberry's donation of two million dollars to the city of Chicago. Fertility of issues from the European press has been beyond all precedent. And then this century has witnessed the birth of an appropriate science, Bibliology, and of a periodical literature all its own. The office of librarian has become a profession. Special training is required; and mediocrity need not aspire to the learned position.

What is true in general literature and science is even yet more noteworthy regarding our sacred scriptures. At the opening of this nineteenth century there were only about sixty versions, and they were in languages of only one-fourth of the earth's population. At present there are versions of the whole or portions in more than 400 spoken languages, and representing more than three-fourths of the present human race. Even blindness has well nigh ceased to be an embarrassment. Every year the British and Foreign Bible Society produces volumes enough for a pile higher than the Eiffel Tower at Paris; and in the course of every decade there are now produced probably more copies of holy writ than all that had ever come into being from the time that Moses put pen to parchment, till this century began its career. Once the Bible was the most expensive of books; now it is the cheapest. Before Wicliffe's day the price equaled a workingman's wages for fifteen years, \$1,400 of our money. One day's wages at present will buy half a dozen copies. Bible societies and kindred institutions by the score constitute an organized and far-reaching agency, such as the world never saw before. One incident illustrates the growing freedom of circulation. At the time of my first visit to Rome a tourist could not be sure of getting his pocket Bible through the Custom House. During a second visit some years later I attended the formation in Rome of the first Italian Bible Society. On the Corso and in full view of the Vatican was a depository of the British and Foreign Bible Society.

Book of books! Book for the nations! Book for mankind! Intensely human, it bears, nevertheless, a supernatural signature. No fine writing, no labored efforts to be pathetic, no elaboration of the dramatic are found. The sobriety of common sense goes hand in hand with the loftiest conception. Deepest mysteries

are clothed in plainest words. For the affairs of life it is luminous, but has no theory of light. It takes one easily, unconsciously out of the seen into the unseen; and yet is no book for mere curiosity. Its divine style of thought and utterance is no more memorable than its divine silences. Does it hail from the East? From creation onward more than half the human family have been and to the end are likely to be Orientals. The human mind, mature or in childhood, needs poetry. For genuine culture, mental or religious, it is at once inspiration and expression. Well, more than one-third of the Old Testament is poetry. Thanks that this transcendent literary marvel has no speculation, and above all none of what Sir James Mackintosh pronounces, "this accursed German philosophy."

It is a gratification to the Trustees that the one to be announced on this occasion as filling the chair of Bibliology has an intelligent and laudable enthusiasm for the aforesaid department of our book treasures. The sacred volume is the corner-stone and the top-stone of this Theological Seminary. The large array of specimen versions is a fitting object lesson of our basis and aim, as well as of the need of a world lying in wickedness. Year by year let the shelves be more and more crowded with works illustrating the history, the worth, the true scientific treatment of text, interpretation, theological outcome, defense, and practical handling of the lively oracles. Twenty-five thousand volumes for each of our ten or more departments are none too many. The Rev. Dr. Grundemann, who is probably more intimately acquainted with the literature — immediate and auxiliary — of missions than any other man now living, told me that in consulting the Royal Library at Berlin he found not less than 20,000 volumes relating to India alone.

Wonderful Volume! It has come down the ages more quoted than any other; a more prolific occasion of other books; always benign in its influence, a terror of tyrants, the companion of liberty, the agent of philanthropy. It humanizes the savage; it beautifies the family; it ameliorates legislation; it builds asylums; it incites reformation; it mitigates the horrors of war, and will one day be hailed as the harbinger of universal peace. All its principles and precepts have a practical bearing. Find a country

where for ages there has been no improvement in matters social, moral, or political, and you find a region destitute of Bibles. Philosophy builds no almshouses; wipes away no tears of bereavement; has no adequate sanction for pure and effective morality. And when we come to the element most important of all, is not the religion of the Bible as much superior to that of every other book as its divine author is superior to all false gods? The more they are worshiped, the worse are the worshipers.

Venerable Volume! What a vital bravery it has! King Jehoiakim may put his knife to the roll of the law and then cast it into the fire that is on the hearth, but not a jot or tittle will finally fail. Let Antiochus bend his energies to destroy the Old Testament, and Diocletian to destroy the New; it is hidden in too many hearts, too many clefts of the rock, and other safe hiding places ever to perish. Baffled infidelity rails to no purpose. Papacy employs its three arguments of fire, sword, and cord in vain. When a copy of the Bible was presented him in London, Garibaldi said, "This is the cannon that will make Italy free!" "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

But over and above all mere social benefits the supreme value of this sacred volume is its authority in matters religious and ethical. The true scientific method is first to examine pertinent facts, and determine whether God has spoken to man; and if so, what he hath said. Do we find revelation here? Then have we found a finality, man's ultimate need. He was made to bow promptly, reverently, before legitimate authority. Such is the inevitable reflex of his relation as a creature of the Most High. No mere human dominion over man's beliefs may be tolerated any more than a moment's hesitation to accept implicitly every divine utterance. Here is a book that does not argue but constrains. When the Lord God of Sabaoth speaks, let there be an end of strife about religious beliefs and duties. We come to this oracle not to learn whether it is on our side, but whether we have a reverent ear to catch the message. The fanciful correspondencies of Swedenborg are not to beguile us. Inner light and the hallucinations of mystics are entitled to allegiance no more than the sun is to be regulated by a clock of our manufacture. Re-

jecting the supernatural, rationalism becomes sheer lunacy. Even Semler, the father of German rationalism, stopped short of the later bald infidelity. He declared, "I would not certainly make our poor little reason the mistress of our faith." The Psalmist's testimony should be the testimony of everyone — scholar or illiterate — "My heart standeth in awe of thy Word."

But the consummate revelation is what the Bible makes known concerning God, concerning sin, concerning salvation. Well does Gregory pronounce this volume "The heart and soul of God."* And yet not more plainly do we read that He is love than that he is a consuming fire. By regenerating grace must man be delivered from the love and the guilt of sin, or he is lost forever. The Eternal Word, maker of all things, Deity incarnate who dwelt among us, by his atoning sacrifice laid the sole foundation of pardon and the bestowment of life everlasting. Search all literature from its dawn to its last written sentence; measure it; scan it with care; here is one sentence that outweighs the whole, "Behold the Lamb of God which taketh away the sin of the world!" The cross is our world's moral center; the crucifixion the one great event of time.

To be occupied with a volume that has truths of such transcendent grandeur and of such infinite moment to every human being is honor enough for any man's lifetime. The Trustees would fain charge you, my friend, to be on the alert for the best books in all departments of sacred science, for all the more valuable defences and illustrations of divine truth. See to it that the Philistines get not stealthy possession of the wells of salvation, and fill them with their rubbish. Let our library continue to be conducted on the basis of possessing the choicest, the most complete collection of professional auxiliaries that any kindred institution on this continent might desire. Cannot rich men and women in Hartford and New York be led to further the great interests of the kingdom by employing competent agents to duplicate unpurchasable treasures in the old World? Why should not our Trustees be enabled to employ the ancillary spade and pick in Egyptian, Syrian, Babylonian explorations? Let an ambition broad as our globe, and sympathetic with the needs of its

* *Cor et Animam Dei.*

fourteen hundred millions of immortal fellow men fire your heart.

In behalf of the Trustees it is my honor and joy to announce to the corps of associates in instruction, to the undergraduates, to surviving alumni, to the good people of Hartford, to the Christian community at large, that the Rev. Alfred Tyler Perry is duly installed as Professor of Bibliology in this institution; and may the good hand of our God be upon him!

ADDRESS OF J. M. ALLEN, ESQ.

Richard De Bury, Bishop of Durham in 1344, said in his "Philobiblon," "The desirable treasure of wisdom and knowledge which all men covet from the impulse of nature infinitely surpasses all the riches of the world. . . . In books we find the dead as it were living. All things are corrupted and decay with time, and the glory of the world would be lost in oblivion if God had not provided mortals with a remedy in books." Nations from the remotest ages have founded their libraries, in which have been preserved the histories of their origin, the thoughts of their great and wise men, and their progress in literature, art, science, and the development of religious thought. More modern libraries have drawn freely from these ancient institutions, and those of more recent date, and it has thus become possible to gather up these lines of thought from the original sources and so construct the history of the world to the present time.

This seminary, through the princely generosity of our late associate and most respected friend, Mr. Newton Case, possesses probably the most valuable theological library in this country. Rare and costly books are to be found on its shelves, which are being constantly added to by purchase and by gifts from the friends of the seminary. The Rev. Dr. A. C. Thompson, the oldest member of our Board of Trustees, and the oldest living graduate of the seminary, has given, or is about to give, his large and valuable private library to the seminary. This is said to be especially full and rich on the subject of missions.

A library to be of the greatest use and service must be under the care of a person who loves books, who knows how to arrange and classify them, so that the volume or volumes wanted can be

most readily found. A large library without proper arrangement and classification is of comparatively little service.

Prof. A. T. Perry has been the seminary librarian for a number of years. His interest, enthusiasm, and efficiency in that department have won for him high commendation from Trustees, Faculty, students, and friends of the seminary. The desirability of linking the librarian with the Board of Instruction was very apparent to the Trustees, it being their desire to keep our library in the pre-eminence which it has secured. At a recent meeting of the Board of Trustees it was unanimously voted that Prof. A. T. Perry be elected Professor of Bibliology.

And now, Prof. Perry, it becomes my pleasant duty, in virtue of the authority of the Board of Trustees of the Hartford Theological Seminary, to declare you Professor of Bibliology in this institution, and I hereby induct you into the same, and invest you with all the privileges and the authority of a full professor. May you be spared long to administer this important trust. In behalf of the Board of Trustees I extend to you the right hand of fellowship. God bless you in all your work.

The Congregational Home Missionary Society decided to come to Hartford for its annual meeting this year and unwittingly hit upon the anniversary week of the Seminary. In order to avoid any clash of appointments, the Seminary has modified and abridged its program, which is now arranged as follows: Oral Examinations on Saturday at 2.30, as follows: Senior Class in Homiletics and Pastoral Care, Professor Merriam; Middle Class in Early Church History, Professor Mitchell; Junior Class in Hebrew, Professor Macdonald. On Monday other Oral examinations will be held immediately after Morning Prayers, at 9.30, as follows: Senior Class in Systematic Theology, Professor Hartranft; Middle Class in Introduction to the Old Testament, Professor Paton; Junior Class in Exegesis of Galatians, Professor Jacobus. The closing Prayer Meeting will be held at 12 M. In the afternoon the Alumni Association holds its annual meeting, at which the usual business will be transacted, and there will be a discussion on the topic, "The Organized Church as a Power." There will be time after this meeting for informal reunions of the classes of '74, '79, '84, '89, '94. At 6 P. M. the Anniversary Dinner will be held at the Library room, as last year. On Tuesday morning the Trustees meet at 9.30, directly after Morning Prayers. The Pastoral Union meets at 10.30, and in the afternoon the Graduating Exercises will be held at 3.30; these will consist, this year, of an address by Rev. Charles E. Jefferson, D.D., of the Broadway Tabernacle, New York, on "The Work of the Minister," and a Charge to the Graduating Class by President Hartranft, together with the usual conferring of degrees. This will conclude the Anniversary Exercises,

and all conflict will be avoided with the Home Missionary Society, which begins its sessions Tuesday evening with the Annual Sermon.

Several lectures of great interest have been given before the Seminary during the winter, which have served not only to quicken and inspire the life of the students, but also to bring the Seminary into closer touch and sympathy with the city. The invitation to these lectures has been general; and the public have responded more and more cordially, thus showing the widening and deepening influence of the institution. Prof. Franklin H. Giddings, Ph. D., of Columbia University, Prof. George B. Fisher, D.D., of Yale University, President Smith of Trinity College, and the Rev. Dr. Lyman Whiting were among the most prominent speakers of the term.

The General Exercises of the term have been as follows: January 11, Mr. Stearns read the hymn, and Mr. Snow the selection from Scripture; the sermon was by Mr. Galt, from II Tim. iv: 5, "Do the work of an evangelist, fulfill thy ministry." His subject was "The Need of an Evangelistic Ministry." February 8, Mr. A. S. Hawkes presented a review of Smith's "Life of Henry Drummond," and Mr. Yarrow preached from the text of John xiv: 6, "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." February 15, an address was given by Mr. Trout upon "Principal Caird." The Philosophy of Idealism, as held by Principal Caird, was the subject most discussed. The sermon of the afternoon was by Mr. Gaylord, upon "The Revelation of God in Nature," from Ps. xix: 1. February 22, the exercise consisted of a discussion of "The Advantages and Dangers in National Expansion," conducted by Messrs. Fulton and Ballou.

The meetings of the Conference Society have been five in number. January 10, the topic of "The Sunday Evening Service" was presented by Messrs. Snow, Hawkes, and Lombard. From observation and slight experience the endeavor was made to set forth the practical working of various methods in different communities. January 24, a debate upon "The Anglo-American Alliance as Demanded by the First Interests of the American State," was opened by Messrs. Galt and Patey. Several speakers from the floor joined in the discussion. February 7, President Smith of Trinity College gave a most instructive and helpful address upon "The Methods of Church Work Employed in the Parish System of the Episcopal Church." February 21, Mrs. Ward's "Helbeck of Bannisdale" was reviewed in a paper by Mr. White. March 7, Professor Perry spoke upon "The Minister and his Library," with especial reference to the selection and purchase of books.

The winter has been rich in missionary interest. Five addresses have been given. January 11, Mr. Tewksbury of the North China College spoke concerning the educational work in the Chinese Empire. January 14, Mr. Wilder, the secretary of the World's Student Christian Federation, gave an address upon "Missions in India," and the following morning spoke of "Methods in Bible Study." February 1, Rev. George P. Knapp, of the Class of '90, portrayed to the Seminary his life and work in Armenian Turkey. At the regular prayer-meeting, February 10, Rev. Lyman Whiting, D.D., read an address upon "Missions in History." During the term, Mr. L. D. Wishard,

the new superintendent of the Forward Movement of the A. B. C. F. M., visited the Seminary and met the students who are looking towards service under the commission of the Board.

January 26, the Day of Prayer for Colleges, was observed by a morning service followed by group meetings representative of the various colleges whose alumni are in the Seminary. At four o'clock the general meeting was addressed by the following students, speaking of the religious life in their respective colleges: Mr. Barker of Amherst, Mr. Ananikian of Central Turkey College, Miss Holmes of Mt. Holyoke, Mr. Hawkes of Oberlin, and Mr. Galt of Tabor. In accordance with the usual custom, delegates were sent to the New England colleges most closely connected with the Seminary. Mr. Gaylord spoke at Amherst, Mr. Snow at Dartmouth, Miss Burroughs at Mt. Holyoke, and Mr. Bieler at Williams.

January 27, Professor and Mrs. Paton entertained the Middle Class at their home.

January 28, the one hundredth anniversary of the birth of Richard Rothe, the German theologian and Church historian for many years connected with the University of Heidelberg, was celebrated at the Chapel by an historical and critical address from President Hartranft.

February 3, the mid-winter meeting of the Board of Trustees was held. At this meeting the degree of Ph.D. was conferred upon the Rev. Oliver W. Means of Enfield; and the appointment of William Arnot Mather of the Senior Class as the William Thompson Fellow for two years was confirmed.

February 16, the first lecture of the Carew course was delivered by Prof. Giddings of Columbia University. His subject was "The Ideals of Nations." Deeply scholarly, yet popular and practical in its bearing upon the vital questions of life, his lecture is a type of those most welcome at the Seminary. At the close of the lecture an informal reception was tendered the lecturer.

February 24, Professor and Mrs. Paton entertained the Senior Class, with friends from the city, at their home. Dr. J. M. Paton of Wesleyan University spoke to the company most interestingly of "The Origin of the Greek Religion."

March 24, Prof. George B. Fisher, D.D., LL.D., of Yale University, delivered the second lecture of the Carew course, having as his subject "The Massacre of Saint Bartholomew." Professor Fisher was enthusiastically received both at the lecture and at the reception which followed.

The Carew Lecture by Prof. Woodrow Wilson, Ph.D., LL.D., was postponed from March 8 to April 5. The lecture was received with warm appreciation, both on account of its thought and the beautiful literary form in which the thought was clothed. In connection with the reception which followed, the display of "incunabula" and other examples of early book-making, which had been on exhibition at the meeting of the state librarians, was examined by many with interest.

The Senior Seminars in Systematic Theology, with meetings each week, have been continued through the term. Among the subjects and doctrines presented by members of the class and discussed by all are : "Revelation and Inspiration," "The Trinity," "The Person of Christ," and "The Problem of Human Sin." In these opportunities Dr. Hartranft has given the class by far the most useful and practically helpful feature of the course. The meetings will be continued into the Spring term.

The growing observance of Holy Week among Congregational Churches is illustrated by the fact that the Seminary professors were called on to give special sermons or addresses as follows: Professor Beardslee at Windsor, Conn.; Professor Gillett at Easthampton, Mass.; Professor Jacobus at Yale Divinity School, at East Hartford, and Middletown, Conn.; Professor Nourse at Berlin, Conn.; Professor Paton at Hartford Seminary; Professor Perry at East Hartford and at the Fourth Church, Hartford; Professor Walker at the South Church, Hartford.

Professor Paton had articles in the "New World" for December, 1898, in the "Journal of Biblical Literature," in the "American Journal of Theology" for January, and in the "Biblical World" for March and April.

On the 24th of March, the Connecticut Library Association held its annual meeting in the Case Memorial Library. The attendance was very full and the program of great interest. Mr. Forrest Morgan spoke on the history and methods of anthologies; Prof. Perry explained the classification of the Seminary Library; and then nearly an entire session was devoted to a discussion on the Sunday-school Library, particularly in its relation to the Public Library, which was opened by Pres. W. H. Hall of the Conn. S. S. Association, and Mrs. Geo. M. Stone.

For the entertainment of the visiting librarians some of the rarities of our library were displayed. The four great Polyglot Bibles, of which only one or two libraries in this country have complete copies, were shown, and on two long tables were spread out in chronological order the "Incunabula" of the library. Over ninety works in eighty-six volumes were displayed, the oldest being the year 1469, and the latest, 1500. Some were very handsomely illuminated, and a few finely bound. Most of the famous printers of the 15th century were represented. This exhibit was left on the tables for a couple of weeks, for the benefit of the students and their friends.

Professor Jacobus appears as a contributor to the "American Journal of Theology" for January.

Holy Week services were held at the Seminary each evening. Professor Rhees, Dr. R. F. Hall, the Rev. Mr. Miles, and Professor Paton were the speakers.

April 7th, the annual meeting of the Students' Association was held, and the following officers were elected for the year 1899-1900. President, W. J. Ballou; vice-president, E. S. Worcester; steward, F. B. Lyman; laundryman, V. S. Babasinian; manager of athletics, L. Hodous; book agent, C. E. White. J. M. Trout was elected student editor of the SEMINARY RECORD. For the year 1899-1900 it was voted that a steward's assistant be appointed. C. H. Davis was elected to that position.

The annual meeting of the Seminary Y. M. C. A. was held at the close of the Association meeting. Reports of the missionary work of the Seminary were read. By the Mission Band the Seminary has been brought into touch with the missionary interests of the churches; 17 appointments for addresses have been filled; 14 different churches have been visited, and 20 speakers sent out from the Seminary. In conjunction with the Christian Endeavor Union, 12 Christian Endeavor Societies were visited during the year.

The officers of the Mission Band for the year 1899-1900 are: President, J. M. Trout; vice-president, A. H. Birch; secretary-treasurer, E. H. Smith.

The public appointments of the professors during the first quarter of this year have been as follows: President Hartranft, Address on the occasion of the dedication of the organ in the Fourth Church, Hartford, Jan. 1; Address on the occasion of the centennial of Richard Rothe, in the Seminary Chapel, Jan. 26; Address before the Hartford North Association, on "Christ's Estimate of the Old Testament," Feb. 6. Professor Beardslee, Address before the Connecticut River Valley Theological Club, at Springfield, on "Divine Authority of the Old Testament," Apr. 4. Professor Jacobus, Lecture at St. John's Episcopal Church, Hartford, on "The Gospels — Their Origin and Significance," Jan. 8; Address at the annual banquet of the Netherlands Society of Philadelphia, on "The Dutchman's Theology," Jan. 23; Address in lecture course of the First Congregational Church, Middletown, Conn., on "Why we Believe the New Testament," Jan. 31; Paper before the Hartford Archæological Club, on "Hebron and the South Country," Feb. 11; Parent's-Day Address before the Park Church Sunday-school, Hartford, Feb. 26; Address to the teachers of the Sunday-schools of the Fourth and First churches, on "The Apostle John and his Gospel," Feb. 27 and March 20, respectively; Paper before the Connecticut Alumni Association of Hartford Seminary on "The Relations of Philosophy to Modern Biblical Criticism," March 27. Professor Merriam, Address before the Western Massachusetts Alumni Association of Hartford Seminary at Springfield, Feb. 6; Lenten address at Monson, Mass., March 2. Professor Nourse, Address before Christian Endeavor Union at East Hartford, on "Methods of Bible Study," March 1. Professor Paton, New Year's Address before the Young People's Guild of the Church of the Redeemer, Hartford, Jan. 1; Paper before the Society of Biblical Literature, at New York, on "The Theology of Zachariah," Dec. 29; Lectures on "The Prophets of the Exile and Restoration," at the Y. M. C. A., Hartford, every Wednesday morning during the winter months. Professor Perry, Address at a Union Endeavor Meeting at Tariffville, on "What is a Christian for?" Jan. 25; Inaugural Address, Feb. 10; Addresses at the South and Windsor Avenue Congregational churches, Hartford, on "The Preëminence of the Bible as a Book," Feb. 19 and March 5, respectively; Address before the Franklin Association, Greenfield, Mass., on "Our Denomination — its Mission in the Twentieth Century," Feb. 20; Lenten Address at the Church of the Good Shepherd, Hartford, Feb. 26; Address at Christian Endeavor Union meeting, at the South Park M. E. Church, Hartford, on "Bible Study," March 1; Lenten Address at Fourth Congregational Church, Hartford, March 17; Address before the Connecticut Congregational Club at Hartford, on "The Mission of Congregationalism in the Twentieth Century," March 20. Talk before the Connecticut Library Association on "A Point in Classifica-

tion," March 24. Professor Pratt, Sunday-school History for 1898, Asylum Hill Congregational Church, Hartford, Feb. 2; Address before the Hartford South Association, on "Liturgical Tendencies in our Denomination," Feb. 21; Address before the Boston Ministers' Meeting, on "Symbolic Values in Public Worship," March 6; Lectures at Mt. Holyoke College, on "Liszt" and on "Wagner," Feb. 4 and Mar. 11, respectively; Weekly Lectures at Smith College, on "History of Music" and on "Church Music." Professor Walker, Southworth Lectures at Andover, on "Jonathan Edwards," March 15, "Charles Chauncy," Mar. 15, "Samuel Hopkins," Mar. 16, "Leonard Woods," Mar. 23, "Leonard Bacon," Mar. 24; Address before Connecticut Alumni of Hartford Seminary, Mar. 27.

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. Frank Alanson Lombard.

This number of the RECORD devotes more than the usual amount of space to Seminary affairs, with its retrospect of the last anniversary, and its outlook for the next year. It is, perhaps, worth while to call attention to the statement of "Post Graduate Work" in the preliminary announcement. Since the adoption of its present elective system the Seminary has not presented the fourth year work in a formal and specific way. Nor is it intended at this time to present in fullness the opportunities for advanced study that are supplied. But inquiries have been so frequent as to the nature of graduate study offered that it has seemed wise to put out a list of studies offered. This, it is believed, will at least supply a basis for more intelligent correspondence and consultation respecting lines of study which advanced students may desire to pursue.

We are becoming accustomed to looking to the Pacific slope for suggestions in educational matters. The great California universities in the rapidity of their growth and in their vigor and promptness in introducing improved educational methods have long attracted attention. Now it is the Pacific Theological Seminary which has made a new departure which was courageous, and as it seems to us most sagacious. The Seminary has concluded to move a few miles along the trolley from Oakland to

Berkeley, and to co-ordinate its work with that of the University of California in a more complete way than has, to our knowledge, been elsewhere done. This gives to its theological faculty, limited in numbers, but of first-class quality, an opportunity to make themselves felt in their own lines without being obliged to occupy a theological "settee," instead of a theological chair. The movement also gives to the Seminary a richer life and a broader horizon. Their prospectus, announcing the new plans, proposes one pedagogic novelty which it is quite worth while to note, and the working of which will be watched with no little interest. Certainly, it is indicative of the broader methods of viewing theological topics. It is proposed to offer each year what is called a "chain-course." Some great theological doctrine is selected (for the next year it is the Atonement), and during successive years of the seminary course this doctrine is studied exegetically in the Old and New Testaments, historically in the history of doctrine, and finally in its formal presentation in systematics. Such a plan accords with the general method of approach to a topic recognized to be the true one, and at the same time makes note of a pedagogic principle, too often neglected by our seminaries in the past, — that nothing conduces more to a general knowledge of theology than a thorough knowledge of a narrow field. We wish the institution all success in its plans and experiments.

Several criticisms of the article upon "The So-Called Ministerial Surplus," published in the May number of the RECORD, have appeared in both the religious and the secular papers, and also in correspondence directed to the editors and to the author of the article. These criticisms are all aimed at one point in the article, viz.: that little or no account is taken of the many weak churches which cannot support pastors. As this is the exact opposite of the fact, little needs to be said, except to call attention to the position taken in the article. One-seventh of the churches of the country, that is, 802 churches, were practically set aside as unable to support pastors. This would leave, according to our criticism, 803 churches, "which can offer noth-

ing like an adequate support to a pastor." The inference that one naturally draws from this criticism is that these churches must go unsupplied. Even if this is true, there would not be enough ministers by fifty to supply the churches. The criticism, however, overlooks entirely the assistance which is rendered by the Home Missionary Society, and the Missionary Association. Through the service of these societies about 1,400 churches are aided annually. The amount of this aid is not reported in the Year Book. To say, therefore, that 1,605 churches "can offer nothing like an adequate support to a pastor" may state an exact fact, but it states it in a way that sadly misleads. It "leaves out of the calculation some important factors." The fact seems to be that because of the great number of applicants that appear whenever a pulpit is vacant, the idea has got abroad that there is a great surplus of ministers. Church committees hold this idea, and are made critical and cautious by it. As a result, the few acceptable and worthy ministers who are idle suffer. This number, however, is very small, and will become smaller, unless we persist in raising the cry of the alarmist, "too many ministers."

Cheering signs of Christian unity are continually coming to view. We urge that pastors make a note of them and keep the matter in mind for their own most prayerful thought, and for due attention in pulpit services. Let the goodly leaven work. Attention has been turned in the recent past to the annual gathering of missionaries in Clifton Springs, N. Y., to the reception given our secretary, Judson Smith, by the various missionary societies in Great Britain, and to the action of the various missionary societies in West China. At this latter gathering there were representatives from the Church Missionary Society, China Inland Mission, Canadian Methodist Mission, London Missionary Society, Friends Mission, Methodist Episcopal Mission, Bible Christian Mission, and American Baptist Mission. A committee representing all these bodies presented a report and proposals upon the following themes: Set time for prayer, circular for information, church membership, exchange of pulpits, united

meetings, employment of native assistants, training center, salaries, and an advisory board of reference and co-operation. The sum of these suggestions is impressively straightforward, simple, practical, and Christian. They are the product of active, earnest, men. There is not a syllable born of theory. There is no merging of identity. Each body remains individually intact and entire. And each body is reinforced. There is an interplay of energy, as well as sympathy. We must say that here is the brightest illustration of comity we have anywhere seen. And it shines from the depths of China. Here is surely food for thought.

The recent action of the General Association of Connecticut, with reference to the vital question of divorce, was timely and none too emphatic, in view of the shocking laxity of opinion and practice which has so generally prevailed in the United States. But, in the discussion which such action has called out, there seems to have been too much of a disposition to assume that there has been quite a general disregard of Christ's law of divorce, on the part of the Congregational ministry. We believe that there is small ground for such an assumption. While here and there a minister may have been guilty of transgressing the divine law, yet we are prepared to maintain, from facts which have come under our own observation, that the great majority of our ministers have been thoroughly loyal to it. Indeed, we have known some refusing to marry divorced persons when every sort of pressure was brought to bear upon them by influential persons to persuade them to perform the ceremony; and when their refusal to do so threatened them with pecuniary loss, bitter opposition, and even persecution from friends of the contracting parties. It is but fair that such facts as these should be taken into consideration, when any generalizations are being made by writers upon the question of divorce.

THE IMPERIAL CHRIST IN MISSIONS.*

About three hundred years ago a haughty monarch in Europe chose as his imperial anagram, the vowels *a-e-i-o-u*, which were the initials of the Latin sentence, *Austria est imperare orbi universo*, or Austria is to rule the whole world.

This vainglorious assumption of "Ferdinand III" looks rather amusing beside the historical record that "Austria is the only empire in the world which has never had any colonies, nor even transmarine possessions, in any quarter of the earth." But smile though we may at the arrogance in it, and count the Emperor as one of those rulers setting themselves "against the Lord and against His anointed, whom the Lord will have in derision," yet we must concede that the aspiration, the strain of the *imperare universo*, is very deeply rooted, yea quite inborn in the soul of man. Lift almost anybody a bit above his past level, and straightway wakens a craving to get a little higher. Class-room promotion stirs ambitions for prizes and honors beyond. The selectman of the township slyly dreams of "going to the Legislature." The young lawyer, praised for his speeches in a campaign, inly glances at the dome by the Potomac, and the warrior finds the laurels tossed to him, giving to his palm a secret itching for the key to the "White House." Recall how the "Little Corporal," after the 13th *Vende miaire*, felt at once the need of a general's epaulettes; and after the wonderful Italian campaign, that a First Consul was needed by France, and just the man for it was himself. A few more brilliant battles and the Emperor arrives.

We call this human nature. It is a mode of that nature, but behind it lies an onnipotent force moving the race in an unconscious consent.

There is a power underlying all human aims and impulses, shaping them, heading them toward this larger universal empire or dominion. 'Tis the perpetual trend and push of humanity;

* An address given at Carleton College, Minn., at Mount Hermon, and before the students of the Hartford Theological Seminary.

a craving infusing all man's contacts with his fellow-man, and it differentiates him from all other creatures. A dominion-seeker would be a quite correct ethical definition of man. It is in his constitution, and is in it because behind him there is a divine and sovereign personality infusing man's moral nature. That personality is to draw all men unto itself. That is the power which is to have dominion "from sea to sea, and to the ends of the earth." Into humanity that imperial impulse has come, and so possessed it that a common movement and a common end is going on, described by the declaration "unto me every knee shall bow, every tongue shall swear," and toward that end government and providence ever tend, and draw all men into its resistless movement.

Pascal has set the truth in this form: "Jesus Christ is the center of everything, and the object of everything; and he who does not know Him knows nothing of the order of the world, and nothing of himself."

To be a loving and glorified subject of this dominion was the supreme reason for man's creation, and the whole structure of his being, and of the world of which he is a part, conforms to that end. The hunger and grasping for dominion over others, by petty chiefs in Indian tribes, and upward to Alexander, and Cæsar, and the St. Helena exile, all are the unwitting witnesses to this aspiration "*imperare universo*." The Palestine mission, which started from Jerusalem in the year 42, and "went as far as to Antioch," was as truly a Christ dominion mission as is that of William T. Lopp in 1897, to "Cape Prince of Wales, forty-six miles from Siberia." The ceaseless and resistless movement in human careers is evermore toward the transformation of a fallen world into a glorious kingdom, with Jesus Christ, the adored sovereign, upon the throne. "Go ye into *all* the world and preach the Gospel to the whole creation" (Mark xvi. 15), runs the Supreme commission, and "I, if I be lifted up, will draw *all* men unto me" is the certification of results to the work. Do we note that the constant quantitative term is "*all*" — "*all* the world," "*all* nations," (?) — "*all* men" is the grand imperial letter missive.

"But," cries one, "after eighteen centuries 'the world lying

in sin ' as truly tells the condition of the race as it did the hour of that 'last command.' Where is the promise of His coming " to this supreme dominion? The old taunt with unwasted meaning is yet to be heard, as in earliest days. Celsus, in the Third Century put against the Gospel the dicta that, " the doctrine that different races of men are pre-configured to different religions, and so any claim for Christianity as a religion for the race was a baseless dream." A modern echo to this Greek infidel philosopher writes, " Races are found who can no more take in the doctrines and conform their life to the Gospel than they could take in the ideas in philosophy, literature, and art of such an age as that of Pericles. Denationalize and take them through a civil *palingenesis* you may; converting them to Christ is impossible."

So by these dicta of the third and of the nineteenth centuries Christian missions have no lawful place in human history. The Gospel is not meant for all nations — all men; and the modern antagonists of missions point to the little ground yet won by the Gospel, and to vast realms held by heathenism, as proof of it.

How shall this oppugnancy be met? In two rejoinders, which carry with them mainly the moral history of the centuries which are set as witnesses against the dominion-prospects of the Gospel:

First. The primal condition for any complete dominion is to find and subdue all the possible antagonistic forces to that dominion, and destroy them, for a force not extinguished may make a resistance greater than all which have been despoiled.

Now, if Christ is to destroy the works of the devil, 'tis plain, until those works are finished, or brought fully out, they cannot be destroyed. Satan isn't done working yet. His ingenuity in evil is not yet spent. Until he has carried his " works " to the full limit of his power and skill, Jesus Christ's destruction of them cannot end. The reign that is to last until "All enemies are put under His feet " must, of course, give time for all the enemies to show themselves, and set themselves in battle array against Him, before they can be put under His feet. If a single one is left unmastered it could arise and say, " Here's one enemy — one form of sin Jesus did not beat, and 'tis so either because

He could not, and so I am victor over Him; or because He would not, and so He allows one enemy to keep the field and set at naught His supreme, complete dominion." Then Jesus is beaten. He has not put all enemies under foot, and if the one left can withstand Him, it can multiply itself to a myriad and overwhelm their opposer in ruin. An iota, the merest molecule of the malignant virus of sin left in natural power, the throne and crown of Jesus could be despoiled. *One* taste of the fruit of *one* tree sent the race of man toward ruin. Immeasurable malignity lives in the minutest sin.

This total dominion over sin, — the works of the devil, — then, needs time; not for Christ's power to finish its work, but for the forces and moods of Satan's power to finish his work.

Have not the centuries since Christ been needed to give Saul of Tarsus — then the Paul of the Apostolic Church — time and space to show the personal malignance of man's heart toward Jesus Christ and His followers; the power of conversion from that hatred; then the strength of a love to Christ that made a career of service and suffering unmatched in human annals? Stoned, chased, maligned, in prison, and in deaths oft, and a martyr at last, upon what human being ever fell so much and so many forms of Satan's malice as upon this "Chief Apostle"? It took about a score and a half years to do it all.

Have not ten full centuries been needed to invent and affix upon the moral, intellectual, and political manhood of this period the amazing, soul-destroying mechanisms of the Papacy? Have not the centuries since the Council of Trent been busy in working out the slow captivities to its doctrines of soul and body subjection for time and for eternity to priestly and papal rule? Space in human history was needed for that court of remorseless horrors, the *Inquisition*. It took time and schooling by ghastly *autos da fé*, as also to educate the plotters and actors in St. Bartholomew's Day.

Such men as Bonner and Laud, Whitgift and Gardiner, who piled fagots at Oxford and Smithfield, and drove Puritans and Bible-readers in relentless fury from home and native land, are high-class pupils, of long courses of tutelage, as "enemies of the cross of Christ." But has not He of the christmas song, "Good

will to men," put under His feet such crimes and the spirit of them? So of that ferocious faith of Islam, whose chief minister has been the reeking cimeter, but now palsied by the light of the world. So of Hindooism, Confucianism, and the old idolatries, of which St. Paul declares (II Thess. ii. 8) "the Lord Jesus shall slay with the breath of His mouth and bring to naught by the manifestation of His coming." But for these workings of Satan space must be had in human history. Man himself must grow to the fullness of his powers before those powers can be brought into Satan's service and then won back to Christ. The railroad, the telegraph, and kindred inventions, must come into the hand of man before they can be set among the forces of man's redemption.

Every generation sends forth its Goliaths to defy the armies of the living God — each with new armor and perfected weapons. But who quotes Porphyry to-day? How many know more than the names of Celsus, Crescens, Fronto, and Lucian, the master scoffers and defamers of the Gospel, the Robert Ingersolls of their day?

By historic leap, call for Voltaire, with his seal-motto, "Crush the wretch," *i. e.*, Jesus Christ; and Gibbon, and Hobbes, Hume, Thomas Paine, and like calumniators of the Christ, and then inquire for their confessed disciples.

Strauss and Renan, with well-nigh diabolic chemistries of criticism, sought to bleach the Gospel narratives to pale myths; but the "Vie de Jesus" fastened upon Renan in his own country the title "*scandalum magnum*," and Strauss's "Leben Jesu" drove him from eminent professor and lectureships — parted him from his wife and children to homeless wandering and to unmourned death. Yet both books were masterpieces of rare learning and skill in using it *versus* the Christ. Neither book could probably have been written two generations ago. The world had not the learning and the trained hatred of the Christ needed to frame them as they are before it was done.

Will they have successors?

So the Saviour of the world has the double task: *first*, of forcing sin into every possible antagonism to Himself, letting it do its worst in all forms in which it can use the human mind

and heart; and then to pursue, overturn, undo its work and destroy it; and so coming to His final universal dominion. *Second* — come we now to the supreme question, — What has been done to win this dominion universal? While this terrible evolution of sin has been going on, is yet going on, has any final conquest and completed rule of the Son of Man upon earth been achieved?

The argument needs not total, complete dominion in any realm. If indisputable steps toward it can be shown, the final completeness is sure, because the plan and forces which make one step certain apply equally to every other needful for final completion. Begin, then, with the Jerusalem Pentecost. Call that the initial demonstration of the dominion forces, combined in the doctrine of the cross. Set free then as not before, witness what was done in one day toward imperial dominion. Count up the nationalities and diverse spoken tongues who exclaimed, "And how hear we, every man in our own language," "the mighty works of God?" Put the emphasis upon the *how hear we*, and try to answer that part of their astonished query without showing the grand "*all nation*" reach of the power then beginning its triumphal work. A study of that day's doings will show the elemental forces of the final dominion of the Son of Man. Then, the stones which made Stephen a martyr scattered preaching converts "abroad throughout the regions of Judea and Samaria." Some of them got "as far as Phœnicia, and Cyprus, and Antioch." In the latter place the first missionary board was organized. "Barnabas, and Simeon, that was called Niger (the colored member?), and Lucius of Cyrene, and Manaen, the foster-brother of Herod the Tetrarch, and Saul," were the "charter members," five of them.

While "they ministered to the Lord and fasted" a voice, unlooked-for, spoke to them. Doubtless it was a startling summons. "Separate me Barnabas and Saul for the work whereunto I have called them." After fasting and prayer "they," the others, "laid their hands on them and sent them away," and a new term came into the life of the church of Christ, viz.: "*sent* them away." Now begin mission conquests. To Cyprus, then across to the Continent, in curious zigzag the three great missionary

journeys drew lines of light, "the Light of the World," in which stood the seven churches of Asia, which were for a time the seven golden candlesticks, amid which one like unto the Son of Man, clothed and girded as for service, with head and hair white as snow, — emblem of His purity and truth; and "eyes as a flame of fire," — to pierce the darkness of sin; "feet as burnished brass," — from the swift use of them; and His "voice as the sound (voice R. V.) of many waters," — emblem of the gathered echoes from the seas and rivers of all lands, to be made vocal with the cries of penitence for sin and joy in its forgiveness.

Alongside these primal missionary churches twice their number of shining epistles have stood through the centuries since, as angels of interpretation of the Gospel. They are, in part, the missionary herald literature of that first Board of Missions. From then until now the history of the world and the history of the gospel has largely been of missions going to alien peoples, and of the combats which straightway ensue — Satanism *vs.* Christism. Run a line, *e. g.*, through the Book of Acts, upon one side of which place the doings of the foes of the Gospel, and upon the other side their discomfiture and the triumphs of the cross and its heralds. Witness the temple-seizure of the apostles; their grand trial before "the High Priest Annas, and Caiphas, and John, and Alexander, and the kindred of the High Priest," and the impotent fizzle that came from it; then the raging mob led by the high priest, who "laid their hands on the apostles and put them, all, in the common prison," and so gave them the glory of a miraculous deliverance by an angel of the Lord, and a special freedom "to teach and to preach Jesus as the Christ." So Paul, stoned in Iconium, whipped and thrust into the inner prison in Philippi, mobbed at Ephesus, and the woes at Jerusalem, at Cesarea, his voyage to Rome and experience there, these events and their like make up the bulk of the book, yet he tells the church at Philippi that the things which had happened unto him "have fallen out rather unto the progress of the Gospel." Indeed, in what one encounter did not the cross and its herald win a victory? The Acts may be called the book of the wars of the gospel, with the triumph always upon one side. [Should the visit to Athens be excepted?] Von Müller well names the first century of Christianity "a century of wonders."

In A. D. 100 the record was, "Christianity is spread through almost all the provinces of the Roman Empire; in Palestine, Syria, Parthia, Arabia, Asia-Minor, Egypt, and Greece, to Illyria, Italy and Gaul." It was in A. D. 102 that Pliny, governor of Bithynia, made his memorable official report to Rome about the Christians in his province. We have his own words: "*Multi ætatis, omnes ordinis, utrisque sexus etiam vocanter in periculum et vocabunter.*" He seems to be sorry to have to prosecute such, and he adds: "*Neque enim civitates tantum, sed vicos etiam agros superstitionis istius contagio pervagata est.*" And this only sixty years after Calvary! All ages, orders, and sexes; and not in cities only, but the villages and very fields, he says, were overrun with the contagion of this "superstitionis." A century of wonders it was.

A hundred years more, or A. D. 303, the edicts of Diocletian and Galerian, commanding the Christians of the empire to worship the gods, was styled the "Death struggle between Christianity and heathenism," and Christianity won. In this *Third* Century, says Gregory of Tours, "seven bishops are sent (to France) to preach in the time of Decius." He also states that in Spain, "churches were found at Leon, Saragossa, and Elvira; in Gaul, at Toulouse, Narbonne, and Arles; in Germany, at Treves, Metz, and Cologne." At the opening of the fourth century this sentence was written: "The larger portion of the Roman Empire is Christianized," and "growing political importance of Christians" is recorded. A. D. 312, the edict for universal toleration came from Constantine and Licinius. We can no more than name St. Patrick (his real name was Succoth), a Scot born about 372, whose missions or religious houses in Ireland at one time had 3,000 inmates. One of his converts, St. Columban, a Leinster Irishman, set off for Gaul from the great missionary center, Bangor, with twelve assistants. This was in 590. He was thirty years old. In his forty-two years of mission toil hundreds of like-minded men followed him.

Clovis (styled "Rex Christianissimus"), with 3,000 subjects, was baptized in 496. These Franks carried the Gospel to the Allemani and into Thuringia in 515.

We must hasten. The missions from St. Ionia to Germany

planted there *twelve* "religious houses" or stations, which were homes for the missionary monks. One by one these passed away, until only one was left. That one became a monastic school — a university sometimes called. A young student in the second year of his life there has this record: "Upon a time when he was carefully viewing the books (in the library) he fell upon a Latin Bible, which he had never seen in all his life." This was at Erfurt, A. D. 1497-8, and that student was Martin Luther. He was then twenty years old. There is time only to tell his own simple story, how he fell to reading "a place in Samuel, but it was time to go to lecture. I would fain have read the whole book through, but there was not opportunity then. I asked for a Bible as soon as I had entered the cloister."

As the world knows, he got one, and from that morning an era began in the world's history.

We call it the Reformation. It was more truly the Renovation of the Imperial Mission Impulse of the Gospel. From the finding of that Latin Bible, in a cloister planted by the martyrs under Winifred six hundred years before, sprang a life which gave the bible in their native tongues to the peoples of Europe, and woke the world to a living faith which is engirding it with missions. All Europe was soon lighted up from the taper — that old Latin Bible in the Erfurt cloister. Soon after, the mariner's compass, the finding of America, Magna Charta, movable types, and numberless inventions and uses of known ones made an almost new world.

An awakened century brings us to July 22, 1620, when an embarkation, amid tears, and hopes, and countless fears is made at Leyden, Holland; and December 22d, five months after,

"A band of pilgrims moored their bark
On the wild New England shore."

and a new world's empire felt the touch of an imperial hand. Missionary work was part of the errand thus told: "Some good foundation, or at least (to) make some way thereunto for y^e propagating and advancing y^e gospell of y^e Kingdom of Christ in those remote parts of y^e world. Yea, tho they should be but even as stepping stones unto others for y^e performing of so great a work."

Forty-one years after that landing John Eliot gave to the world his Indian Bible, the first Bible with the American imprint; then, twenty-five years later (1685), he has two thousand Indian converts; and eleven years later (1696) has a list of thirty Indian churches gathered by himself and his helpers.

Of Governor Thomas Mayhew and his son, who bought Martha's Vineyard, learned the Indian tongue, and preached until old age to them; and of the four Reverend Mayhews after them, all missionary preachers to the Indians in Massachusetts, we need only to recall them as examples of the missionary impulse at the outset of American history.

But England was before us in modern foreign missions. In 1701 "The Society for Propagating the Gospel in Foreign Parts" had its birth. In its service are now about four hundred missionaries. In 1792 "The Baptist Missionary Society" dates. Now in England and in her colonies eighty-five societies are found. The United States has thirty-three societies; Canada six; Continental Europe sixty-one; Asia, Africa, and Australia, ninety-nine — a world's total of about three hundred societies, besides many churches and bands of Christians who send missionaries at their personal cost. The English and American Societies expended about thirteen million dollars for missions in 1898. The last roll of missionaries numbers, of both sexes, eleven thousand six hundred and fifty-nine. When this century began, in all the world one hundred and seventy persons only were in foreign mission service; now twelve thousand, or seventy-three fold increase. Dr. Dorchester shows: "When this century began the Christian population of the globe was about two hundred millions. Now it is four hundred and fifty millions. The increase per cent. is nearly three times the increase of population. It has also been twice that of the great religions of the world, which are: Jews, 33 per cent.; Islams, 32 per cent.; Roman Catholic, 95 per cent.; the Greek or Eastern Church, 183 per cent.; and the Protestant Church, 263 per cent.

As before shown, the supreme instrument in the hand of the missionary has ever been the printed word of God. From Luther's time onward to the founding of the British and Foreign Bible Society (1804), the power of the Book, though amazing,

was by very limited and perilous use. Costly and scarce the copies, and, much of the period, read at the peril of life, its power upon society was astonishing. A few thousand copies only were in the world. Now above one hundred and forty-three million copies from the British Society, and sixty-five million copies from the American Bible Society (now eighty-two years old), or from both societies above two hundred million copies of the holy book have been sent into the world. Above four hundred spoken languages, which are used by more than three out of every four of the human family, can read the Word of God in their "own language wherein [they] were born." No marvel the last eighty years show a growth in the Kingdom of Christ about equal to that of the eighteen centuries before that time. Answer it who will, how it has come to pass that the Book first printed in "1450-55" has outnumbered in issues by one hundred-fold any other book. 'Tis said the world has not yet produced six books which have come to translations into thirty languages, but this Book from Heaven has, by the hand of missionaries largely, gone into nearly fifteen times that number of languages and dialects.*

From the work done and the means for doing it, shall we now turn for a parting look upon the workers and their divine Master. Think of our divine Lord as again upon the Mount of the Ascension, with His last commission upon His lips, and, in place of the few disciples listening to it, let it be at the Queen City of the Lake, Cleveland, upon the 23d of January to the 7th of February, 1898, and tell what mean those *two thousand and two hundred* young men and women, with glowing face and radiant eye; students, swarming there from four hundred and fifty-one colleges and schools, sixty-one of which are theological seminaries, and with them members of missionary boards or societies, seventy-one in all; and all intent upon the mandate at Bethany, "Go ye." Look upon that "Students' Volunteer Foreign Mission Convention," and trace the work missions have done in human history to produce this royal army, and the work they shall do for Him whose dominion is to reach wherever man is found. Behold them! Twenty regiments! Such a "Sacra-

* Two hundred and forty versions are shown in one cabinet of the Case Memorial Library at Hartford.

mental host," with the more passionate oath than the *sacramentum* made by the young Roman when he was enrolled to the tribune. The world never before beheld such "a band of men whose hearts God had touched." And they were but a part of the host of like devotees, for one hundred and seventy-three from their ranks have in the ten years past gone into the field, as these are waiting to go. Join these to the twelve times ten hundred now in the field, some of them heroic veterans, others in the full vigors of life, and tell what place missions have in the world's prospects. "The world for Christ and Christ for the world," is not a rhetorical epigram. We speak of Wycklif as "the Morning Star of the Reformation." We glory in Christ as the Noon-day Sun of the world's Redemption! "And unto Him shall the obedience of the peoples be." "All things were created by Him and for Him." Aye, do you note the "*for Him*," and the "*for Him*?" Have you considered that elongated Greek word in the first part of Paul's letter to the Ephesians, ἀνακεφαλαιώσασθαι, to *head up* with the τὰ πάντα. *All things headed to or towards Christ!* Oh, the sweep of that majestic ἀνακεφαλαιώ *in Christo!* He, the head, drawing all under the imperial headship! *Yea, all to himself.*

Ah, young disciple, your heart leaps up at the sight and sound of the divine words, and of the adjacent sentences which so set in array the eternal purpose in Him, the Christ of God, — "before the foundation of the world" — predestinating from eternity the magnificent victories of sovereign love through our beloved Lord. Yea, young heralds, I know you pant with loving impulse to be even now upon the march with your great Captain as He moves to that supreme dominion, the longing for which is so infixed in man's nature by the impulse of Jesus Christ's subjugating force upon it, that it has become a distinctive mark of the race. Yours thus is a holy calling. It is not for the rule of man's selfish ambitions and pride of power, but it is to reign with Him in the conquests of redeeming love; to be a part of that "Sacramental host" gathered from every tribe and people under the heavens who shall "By and bye, when He comes," unfurl the one spotless banner ever seen upon earth, and upon which shall blazon, *Jesu est imperare orbe universo.*

LYMAN WHITING.

THE CHURCHES AND THEIR SEMINARIES.*

The subject assigned to me on the printed card that you have in your hands is a vast one, and any time at the disposal of the present speaker is wholly inadequate to set forth a theme of such dimensions as the general relations of "the Churches and their Seminaries"; but, fortunately, it is to a single aspect of the topic that our attention need now be directed. Happily, the main relations of our churches and seminaries do not need discussion. However independent some of them may be in organization, the seminaries are, all of them, the children of the churches, born of their prayers, nurtured by their gifts, and designed to train what our Congregational churches have always desired — a learned and consecrated ministry. You, fathers and brethren before me, graduates of our seminaries, do not need to be told how close and vital is the bond uniting our seminaries to our churches. If an educated, thoroughly equipped ministry is the ministry our churches want, then your seminaries are as important to you as any element in the complex organism of our corporate religious life. You value them because they serve you; you trust them because in the main they have served you well.

But to-day we are here in behalf of a society which has a peculiar relation to our seminaries. The Congregational Education Society has aided many struggling colleges to pass from infancy to manhood. It is helping many now to draw the breath of life. Of the exceeding value of this work it falls to my successor to speak. But I am not aware that the Education Society has ever aided a theological seminary. Yet, from its foundation its aid to theological students has been an important part of its work. Since the genesis of this society at Boston in 1815, as the "American Society for Educating Pious Youth for the Gospel Ministry," assistance to needy young men in their preparation for the

* Being an address delivered at the annual meeting of the Congregational Home Missionary Society, Hartford, May 26, 1899.

service of the churches has been one of the main purposes which this organization has set before itself for accomplishment.

Yet, in speaking to you in behalf of this aspect of the work of the Education Society, I am painfully aware that I am touching on a theme now the subject of much criticism. The question is widely raised whether "student aid," as it is called, is desirable. It is asserted that it tends to pauperizing the ministry, that it is unnecessary, and that it is in reality more mischievous than useful. These are serious charges, and how wide and deep they cut is shown in the rapidly diminishing receipts of contributions for student aid. In three years, from 1895 to 1898, the income of the Presbyterian Board applicable for this purpose has fallen off sixty per cent.; while in two of the last three years our own society has been compelled largely to reduce the payment of seventy-five dollars, which it aims to make to worthy and needy students; and in the third has paid the full amount — an amount which certainly cannot be considered large — only by refusing to add any new beneficiaries to its list.

Now it would be too much to claim that this criticism is wholly without basis. Student aid has not always been wisely bestowed. Our seminaries and our colleges have not always been as careful as a scrupulous restriction of such assistance to the most deserving men would suggest. Many of you, I doubt not, can recall some instance, it may be more than one, where you are convinced that assistance has been unworthily sought and weakly granted. But I believe such instances have always been few in comparison with the total number who have been beneficiaries of this society; that such abuses are always preventable by proper diligence on the part of the professors in our colleges and seminaries to whom it belongs to recommend candidates to the attention of this society; and that such instances of abuse are rapidly becoming fewer. Our theological seminaries — for which I am able to speak with greater knowledge — are certainly making more strenuous and scholastic requirements necessary to be met by the candidate for aid. The present tendency is all in the direction of care, restriction, and insistence on promise of usefulness. The seminary with which I am connected, for instance, requires a decidedly higher standard of scholarship for recommend-

ation for student aid than it does for the attainment of a certificate of graduation.

But it may be objected that there are too many ministers now, that anything which makes it easier for a man to get into the ministry is an evil, because too many have traveled that road already, and the ministry has become too crowded a profession. The complaint contrasts strongly enough with the claim that we used to hear so loudly only a few years ago, that there was danger of a dearth of ministers to serve our churches. It is far from proved that the ministry is really overcrowded; but, whether it be true that there are too many men in the ministry or not, one thing is certain, there are not too many men in the ministry of the kind that have, added to the native endowments of mind and the gifts of the Spirit, the training of our Congregational seminaries. If our ministry is crowded, it still needs, and needs more than ever in these strenuous days of change in almost every department of churchly thought and life, fully trained men, equipped to meet the exigencies of the passing hour. If these are not mainly to come from our seminaries, where shall we look for them?

But theological students are, beyond any other student body, prevailing poor in purse. It is true now, as in the Apostles' time, that not many rich feel the call to the service of the ministry. They come prevailing from country homes. It is a proof of the reality of the divine covenant made with the fathers, that in so many instances they come from homes of ministers, home missionary pastors' homes oftentimes; and I need not remind an assemblage like this that such households are not those of wealth. It is my experience as gathered during seven years of administration of the student aid funds of one of our Congregational seminaries when I have been brought into intimate acquaintance with the financial circumstances of many students, that not one-half of those in our seminaries are able to look to parents or to friends for the means by which to carry on their course of study. Now are these students, thus thrown on their own resources, prevailing the weaker members of the classes in intellectual gifts, spiritual attainments, or promise of usefulness? Far from it. Among them are to be found many of the best students that we have. In general, their education has been a

matter of struggle and of effort, and where this struggle has not involved too great a cost, it has become a source of strength.

How are such students to enjoy a course of theological training? Three ways are open to them, each taken by many and each having its advocates.

First. Such a student may work his way through the seminary by engaging in some outside employment during the term. He may teach, or canvass for books, or nurse the sick, or serve behind the counter, or keep books in an office, or engage in any one of the many branches of honest toil. Such a course has one great reward. It gives to him who follows it a just feeling of independence. But it is generally pursued at far too great a cost. There are before me in this audience some, strong in physique and tireless in intellectual labor, who owe their preparation for the ministry entirely to their own endeavors. But, even they, I believe, will admit that their preparation was much less complete than it might have been had they been able to devote their whole time to the acquisition of the training that the seminary course was intended to bestow. And for the great majority of students it is impossible to serve two masters with any degree of success. The seminary curriculum demands the students' utmost attention for its successful mastery. Three years are all too short for such a training as the modern pastorate demands. And remunerative business, in these days of keen competition, is no less imperative in its exactions. The student earns his way, but the money is the most costly he ever earns, for it is at the expense of a full-rounded preparation for his life work. He graduates, indeed, but not with the training that he might have had; and the churches are the poorer for his loss.

A *second course* sometimes taken by students preparing for the ministry who are dependent on their own resources for financial assistance is that of borrowing the means for support during the time of their education in the seminary. This is a course that has many advocates, but which, so far as my observation goes, is more commendable in theory than in practice. Students who come to a theological seminary have behind them a long period of expensive preparation. In that preparation they have often borrowed money. I have had students come to me who have

contracted debts to as large amounts as ten or twelve hundred dollars for education before a seminary course was begun. A debt of five or six hundred dollars is not at all uncommon. Now in many instances such a debt has exhausted a student's credit, he can obtain no more, plead he ever so urgently. But if he can add to the load that he is already carrying, he is laying a millstone weight on his shoulders which will distress all the early years of his ministry with its burden.

The *third method* of relief is that of aid, such as is granted by this society. It is not a cadetship; if it were, equal gifts should come to all alike, whether rich or poor, who propose to equip themselves for the church's service. It is not a reward. The churches owe no man payment simply because he proposes sometime to enter their ministry. I do not believe it can wisely be treated as a payment for special service, such as labor in city missions, in social settlements, and the like. Such services by theological students are seldom worth much in themselves, the payment is not a real equivalent for value rendered. And the inevitable tendency of such special services is to concentrate the attention of the student on the aspect of his seminary course that brings him pecuniary advantage, rather than to direct his studies evenly and symmetrically to the curriculum as a whole. No! the true function of student aid is to aid. The churches step in, in wellnigh parental solicitude, to help the more needy of their sons over the hard places of the preparation time that leads them to the ministry. That is the work of the Congregational Education Society. It is a work still needed for the upbuilding of our churches, and without it many who are fitted to serve them with conspicuous success would be unable to obtain the training so imperatively needed for the ministry of our strenuous age.

Fathers and brethren, the Congregational Education Society still needs your help in this matter.

WILLISTON WALKER.

Book Reviews.

DENNIS'S CHRISTIAN MISSIONS.

This is an opportune work, scientifically and happily executed. It may serve as an apologetic, since its array of arguments is a masterly defense of the extensive and intensive progress of Christianity. It is equally striking as a universal and historic presentation of the results of modern labor in the name of Christ, and as a record of achievements which bear comparison with apostolic energy and success. It is also vividly sociological on all sides of that new and difficult science; in this respect alone, this treatise is one of the completest demonstrations of the reality and content of this branch of knowledge. It suffices, too, as a practical manual for the methods of conducting evangelistic enterprises, in the most effective way.

The work is felicitous, too, in its author. For many years he has been practically engaged in a foreign field. He is an eye-witness of its problems in administration, in service, in relative conditions. He has also devoted years to the study of its history and literature, so that there are probably only two other men who have so compassed these vast sources. Nor is there any one who could have extracted so much good out of the antagonistic spirit of the times and the irreconcilable temper of the critics. Not without weight is the rich leisure consecrated to this colossal task with sacrificial skill and assiduity. The lectures have grown into a constructive science of missions.

The title also is fortunate. It modestly lays no claim to exhaustive treatment, and yet the material is impressively vast in quantity, as well as in the quality, of its collection and use. Christian missions and social progress, while brought into relationship with one another, are severally left indeterminate. The subtitle, "a sociological study of foreign missions," lays no claim to being a treatise on sociology, and yet is one of its best demonstrations; nor does it over emphasize the evangelistic side, while at the same time it is an unrivaled exposition of its results.

Christian Missions and Social Progress, A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In three volumes, Vol. II, pp. xxv, 486. Fleming H. Revell Co., \$2.50.

The method of discussion is also well chosen, distinctly outlined, and progressive. The nature of the subject compels some reiteration of the social topics, but the illustrations are varied. There is an encyclopaedic scope and arrangement of all these phases of Christian enterprise. The statistical studies are elaborate and exact within the dates. The compilation and comparison of these involve a prodigious labor. The historical and social contrasts are the most powerful witnesses to the truth of his propositions. Some of the special values of Dr. Dennis's book are in the contribution it makes to sociology. This young science has no such luxuriant field as this contact of Christian labor with the manifold varieties of world culture affords. Here are found all stages of the evolutionary process, from barbaric conditions to the best products of ethnic religions. The constructive sides are as patent as the remedial, although the latter necessarily exceed, and it is precisely these natural conditions which are so much neglected by the students of this science, the accent being put upon the diseased, perverted, and helpless forms of the social organism.

One learns from such a book how vital it is for legitimate ministerial training, that there be a thorough education in sociology; that it is essential to have a deep and exact apprehension of existent civilization, in order to minister beneficially to their wholesome as well as vicious sides. In the expansion of the church offices and officers now impending, there must be a corresponding aptitude for solving economical and political problems on the part of those who seek to elevate their fellows spiritually. We can do nothing against science, but only for science.

The effect of this book upon the church should be one of intense stimulation; it should lead to a revival of the spirit of missions. Here are absolute and irrefutable proofs of their past efficiency; here are arguments based on facts which nobody can gainsay; here are visible activities of the divine spirit, and fulfillments of the last commission and promise of our Lord; here are cogent amassments of evidence which leave no room for retreat, which certify the abundant life of the spirit, and the converting power of the gospel, in the most exalted sense of conversion. These pictures are like the symbols of prophecy, susceptible of no

literal interpretation indeed, but which have in them the potency of all regenerations. If the cultivation of the natural sciences and the increase of purely rationalizing methods in theology have diminished the ardor of Christians for the growth of the kingdom, that obscuration can only be for a season. There will be a reversion to the recognition and embrace of the supernatural in history and in civilization. This book is a splendid scientific attestation of the same. It uses and appeals to the authentic method of science. The genius of Christianity is illustrated in script and picture; the veritable *gestae Christi* are before our eyes. The evangelical faith has wrought these, and the evangelical faith alone is equal to the continuance of this divine-human structure.

This book also exhibits the ethnic religions in their political and social, as well as spiritual, effects. How their light pales before the transforming light of Christ, who lighteth every man that cometh into the world! Their pitiful sociological results in all evolutionary stages are here graphically depicted, and the superiority of Christian faith shines with an augmented luster.

Contributive to the solidity of the work are the biographical lists, and the proposed statistical tables will add still further to its inductive and deductive value.

The illustrations are not the least effective among the arguments. When we look at these buildings reared by Christian liberality for education, reformation, and healing, when we contrast the original with the present condition of the men, women, and children, whose eyes meet our gaze, our hearts sing for joy, while our eyes fill with tears. We say to Dr. Dennis, it is a great work, nobly executed; the whole evangelical church is grateful to you.

CHESTER D. HARTRANFT.

PAULSEN'S ETHICS.

Paulsen, who received so large an impulse philosophically from Fechner, has in this work shown but few traces of his master. Indeed, in the sphere of ethics, the pupil himself has become a leader of a sort of eclectic school, corresponding in

A System of Ethics, by Frederick Paulsen, Professor of Philosophy in the University of Berlin. Edited and translated, with the author's sanction, from the fourth revised and enlarged edition, by Frank Thilly, Professor of Philosophy in the University of Missouri. New York: Charles Scribner's Sons. pp. xviii, 723. \$3.00.

many points of principle, if not of terminology, with Sidgwick. The tendency, here elaborated in a more popular form, is called by its author teleological-energistic, as opposed to utilitarian hedonism and to intuitionism as well, yet borrowing features of both. It is in many respects a revival of Aristotelian ethics and a specimen of that partial return on the part of some Germans in the Stagyrice. Book I is a historical outline of predominant general types of morality. The Greek, surviving as Hellenism, is put in strong contrast with the Christian system; too much stress is put upon the degenerate types of moral development in the church, as if they were the normative principles of our faith. The author believes that modern thought inclines with strong accentuation to the Hellenistic mold, with modifications through the teaching and life of Jesus. Among the sketches of individual systems, those of Spinoza, Shaftesbury, and Schopenhauer are the most satisfactory.

Book II handles the fundamental concepts and questions of Principle, Good, Bad, the Highest Good, and the Control of Life. "Pessimism" he stoutly opposes; the Theodicy here constructed is inadequate; duty and conscience are defined as the outcome of animal impulse and instinct by evolutionary stages; egoism and altruism are well correlated; happiness is properly viewed as a necessary concomitant of virtue; morality and religion are left with an uncertain nexus; the psychological will is brought into no better harmony with the metaphysical will; we are no nearer the goal through the argument.

Book III discusses the doctrine of Virtue and Duties. They are treated mainly from a naturalistic point of view; but the various sections are full of well-conceived points and flavored often with a genial humor or a pinch of satire. He is especially bent on broadening the moral life of his countrymen: his reflections on drink, on woman, on education, are of real value, and have original elements in them. The translator omits some mere local ethical habits.

Book IV, which is a mere constructive outline of political and sociological doctrine, is passed over by Dr. Thilly.

The chief objections that we urge against Paulsen are: that the naturalistic point of view is not the true material nor method for a rejuvenating scheme of ethics. It is well to analyze human nature as it is, and to have before us its native ideals. Those

have a certain value. But a treatise on ethics that ignores the destructive fact and effect of sin, battles with hopeless and self-piercing weapons. This is the fundamental fallacy. There is also a hesitancy of affirmation as to the relation of morality to religion. There can be no genuine and enduring ethics which are not based upon the postulates of theology. The facts of sin, redemption, the person of Christ, the Fatherhood of God, are primordial. Salvation applies to the whole man.

His treatment of Christianity is naturalistic. It is to him not the authoritative way of God. Although he speaks of the faith, and of Jesus, and of the Bible with occasional fervor, he nevertheless has no use for dogma, and omits from the enumeration of the characteristics of Christianity the signal truth of the Atonement. Like Deyer, he would have religious services, but be independent of all doctrine. Only by the surrender of miracle can there be any reconciliation with service.

His conception of God, in its effort to avoid anthropomorphism and metaphor, drops any distinct personal element: we have ethereal constituents without a psychology, and the result is a vague pantheism.

While he vigorously opposes Kant's intuitionism, he is in favor of the results of the criticism of the pure reason; what can remain but naturalism, and that of the evolutionary type?

We are grateful for his opposition to utilitarianism and hedonism, but we cannot concede the success of his argument for his principles of evolutionary teleology and of energism.

The translation is remarkably readable, and is seldom obscure. This is a quality of Dr. Thilly's service in all that he has put into English; although his rendering of some of the technical terms seems to us wide of the mark. We cannot omit the quotation from Dr. Paulsen's preface to the American edition:—"It is my earnest wish that this book may also contribute a little to strengthen the ties of spiritual fellowship uniting the two kindred peoples. We Germans well know, and gratefully confess, that no nation of the earth more deeply appreciates and more thoroughly understands the products of German thought than the United States of North America." To this sentiment of good will we respond with the acknowledgment of the infinite debt the American Church and the American State owe to the German mind and the German life.

CHESTER D. HARTRANFT.

Professor Richard G. Moulton closes his series of the Modern Readers' Bible with a volume of *Bible Stories, New Testament*, which we cordially commend. Here are Bible stories in Bible language, modified only by omissions; the introduction and notes are plain and helpful, and the general form is beautiful. (Macmillan. pp. xii, 130. 50 cents.)

In the last work — *Biblical Apocalypics* — by Prof. Terry of Illinois, we have a ponderous volume, but one freighted with interest and charged with good sense. Its center of gravity lies in our Saviour's eschatological discourse in the 13th chapter of Mark. As introductory to this, in history and in treatment, stand numerous Old Testament apocalypses. He gleans these from "Hebrew Song," as Psalms 18 and 97, Exodus 15, Judges 5, Deut. 32 and 33; from various sections in Genesis 1 to 11; from the period of the Exodus and various historical books, as Judges 5 and II Samuel 7; from Isaiah 6 and numerous sections from chapters 13 to 35; from the early chapters of Ezekiel, also chapters 38 and 39, and 40 to 48; and from Zachariah, Joel, and Daniel. Little is done with the Gospel material outside of the great eschatological discourse. Nothing is taken from Paul or Peter. The Apocalypse is treated in detail.

The emphasis is upon Daniel, Mark 13, and John's Apocalypse. In Daniel he holds different visions to be essentially repetitions, and to allude to Babylon, Media, Persia, and Greece. The Apocalypse of John he divides into two halves, chapters 1 to 11 describing centrally the Lamb; and chapters 12 to 22 describing centrally the Lamb's Bride; the various attendant revelations in each half respectively, being mainly duplicate descriptions of the same events.

The point of view is disclosed in the following teachings. Throughout, he lifts to the supreme position the divine administration of doom and grace. He insists upon the view that the same main ideas are repetitiously presented under various forms. He contends that all apocalyptic teachings in Gospels and Apocalypse contemplate the generation of Christ alone. He relegates manifold details to the realm of costume and setting and dramatic art. He holds many prominent features, as Babylon, Beast, Harlot, War in Heaven, Descent of New Jerusalem, etc., etc., to be symbolic. He insists that John's point of view is continually the Jerusalem of his own time. He believes the 1,000 years *may* reach 1,000,000, a period of which over 1,900 years may form but the misty dawn.

The method is mainly running comment upon the passages in order. This is largely interspersed with generous adjustments to higher criticism in the Old Testament realm, and to running fusillade against literalists.

The strong features of the book are its firm grasp of the simple and central Biblical themes; its prominent and consistent handling of the symbolic elements; and its consequent faithful and earnest attack upon undue literalism. In these particulars the volume is most wholesome.

The chief weakness is its restriction of horizon to the Apostolic age. It is certain that Christ did not deem the "end" of which he spoke to be simply the conclusion of the Hebrew era, in his own day. The sweep of his thought embraces the long era of Jewish desolation and Gentile evangelization. And this does not mean at all a silly juggling with the Fall of Jerusalem, now long past, and the Parousia of Christ, yet to come. (Eaton & Mains. pp. 513.)

Anything that Professor Harnack writes is sure of readers ; but the little volume entitled *Thoughts on the Present Position of Protestantism*, in which a recent address by the Berlin historian has been published in an English dress given it by Thomas Bailey Saunders is one which will appeal much more to the members of the Protestant national Churches of Germany and of Great Britain than to the freer religious communions of America. Yet there is undoubtedly some truth in Prof. Harnack's contention that the chief present danger of Protestantism is in a Catholicizing tendency,—in an exaltation of the Church as an institution, of its ritual, its traditions, and its organizations, at the expense of a personal faith in God which demands not merely the assent of the mind, but controls the conduct of the individual believer. (Macmillan. pp. 64. \$1.00.)

Modern Anglican controversies have been the occasion of much work of scholarly value, if often of narrow sympathies, and such work is contained in the little tract by the Rev. B. J. Kidd, of Keble College, entitled *The Later Medieval Doctrine of the Eucharistic Sacrifice*, and put forth by the "Church Historical Society." The author endeavors, with much learning, to show that the thirty-first of the famous Thirty-nine Articles was intended to deny certain current mediæval abuses of the Lord's Supper, like its supposed value as a sacrifice for particular sins, or its indefinite repetition for souls in purgatory, rather than to reject the idea of a true sacrifice altogether. The abuses he considers due to scholastic and popular modifications of primitive doctrine which took their rise in the later middle ages. Mr. Kidd writes from a strongly Anglican standpoint and has little sympathy with continental reformers like Luther and Calvin ; but his volume will be found a readable and useful handbook on an important topic in historic theology. (E. & J. B. Young & Co. pp. 144. 80 cents.)

Rev. Dr. George N. Boardman, now professor *emeritus* of theology in Chicago Seminary, has made students of New England thought his debtors by his scholarly *History of New England Theology*. Most sons of New England, who are interested in theology at all, have some general impression as to the significance of such men as the two Edwardses, Bellamy, Hopkins or Smalley ; but few of the generation now in active life have studied deeply into that most original and significant period in the development of American theology in which they were eminent, or have any definite idea of the relations of these leaders one to another. Prof. Boardman's volume gives, in clear, compact and logical presentation, an outline of the remarkable movement which began with the elder Jonathan Edwards and continued till the debates occasioned by the New Haven Theology and by the peculiarities of early Oberlin had run their course. The contributions of the various champions in the theologic struggle are made evident. In particular, Prof. Boardman devotes much attention to the handling by the New England divines of the doctrines of sin, responsibility, virtue, justification and atonement as cardinal topics in the era of examination and debate of which he treats. He presents the conflict between Hopkinsianism and the older Calvinism with great fairness and perspicuity. His exposition of the New Haven Theology, and that of Oberlin, though brief, will put the student in possession of the essential facts. And his concluding chapter, with its vigorous denial that the present "new theology" is in any true sense Edwardean, is a contribution of

decided interest to current discussions. Prof. Boardman has produced the best sketch with which we are acquainted of a movement of which every Congregational minister, whatever his personal views, ought to know something, and as such we heartily commend the volume. (Randolph. pp. 314.)

Rev. Anson P. Atterbury, D.D., in his *Islam in Africa*, gives a comprehensive view of the religion of Mohammed, especially as it concerns the Dark Continent, and points the way to the solution of the missionary problem of that continent. His estimate of the character of the Prophet is more favorable than most would accept, but he makes a clear statement of the essential elements of the religion and its history in Africa. While not showing original research nor especial power, it is a useful discussion of an interesting theme. (Putnam's. pp. xxiv, 208. \$1.25.)

Dr. A. G. Pierson has done the Christian Church, yes, and the entire unbelieving world, a notable service in his compilation from the voluminous "Narrative," and the later life of *George Müller* of Bristol, England, the story of his "witness to a prayer-hearing God." A statement of the main outline of this devoted and prolific life may be made marvelously concise. But its significance outreaches all computation. It is the record of the career of a man who for sixty years wrought, not for himself, nor even for his tender and needy orphans, but solely and most jealously for the mere glory of God. He determined to demonstrate, under divine favor, that God hears prayer. To this aim he clung tenaciously. For this end he labored unceasingly. In this achievement he trusted God exclusively. He suffered no compromise with other confidences. He abjured all appeals to men. Even when tried friends made solicitous inquiry after the state of his larder and purse, he always evaded their search, and went alone to God. He was resolute beyond any surrender in his purpose to approve to his age the power of a pure and perfect faith in the living God. This was the one and only principle of his life. To this he adhered till death. And the result reads thus: An actual disbursement of \$7,500,000; the actual housing, support, and training of 10,000 orphans; the actual annual sustentation of five immense orphanage buildings, still in progress through the same unflinching trust. This he achieved. Then he traversed well nigh the whole known Christian world in personal proclamation of the simple principle that secured the sublime achievements of his believing life. It is a work to move the entire church of our time to deep humility and triumphal praise. And it endures. Its light will not be eclipsed. Its record cannot be erased. (The Baker & Taylor Company. pp. 462. \$1.50.)

In his *Buddhism and its Christian Critics* the indefatigable Dr. Paul Carus has presented an exceedingly interesting comparative study of the two great religions. His whole estimate of them is colored, as the public well knows, by his own religious position. In fact, his work might well be called a kind of apologetic for the "Religion of Science." He views both religions as interesting historic phases of the movement of the human mind in its search for that final truth respecting religion which Dr. Carus believes he has found. There is something interesting and by no means unprofitable in the presentation of these two faiths from the attitude of one in relative indifference to both except as phenomena appealing to the intellectual apprehension. It must be said, however, that Dr. Carus seems more zealous that Buddhism

should be interpreted at its best than that Christianity should be so understood. We have, however, a valuable presentation of Buddhist doctrine and principles which is fully worth careful perusal. This book, and the little Handbook of Comparative Religion issued before his death by Dr. Kellogg, would offer an excellent topic for comparative study. No passage, perhaps, reveals Dr. Carus' attitude toward Christianity more clearly than one in the preface where after praising the contributions of missionaries to scholarship he adds, "I would not hesitate to say that the most successful part of their work consisted, not in making a few converts abroad, but in widening the horizon of the people who sent them." In other words the chief value of a missionary is to make it clear to those who sent him that they were mistaken in the beliefs that led them to appoint him. (Open Court Co. pp. 316. 50 cents.)

The study of current moods of thought on great themes is always a matter of interest to the general reader as well as to the closer student. It is such a study that Thomas Bailey Saunders has given us in *The Quest of Faith*, whose sub-title "Notes on the Current Philosophy of Religion" is truly descriptive of both its method and its content. The fundamental question of Philosophy of religion he conceives truly enough is "whether, and how far faith in the existence of God may be justified." The author does not narrow himself, however, to so precise a theme as his preliminary observations would lead one to expect, still it is evident that here his thought is centering. He truly calls attention to the movement toward a very widespread interest in religious topics, and to the fact that in England they have been discussed by men whose vocation has not been theology, but by those who were regularly concerned with the affairs of state or of science. He then proceeds to a critical discussion of the work of certain typical men, using, in most cases, some particular book as his theme. This method has the advantage of securing definiteness of presentation; but, on the other hand, it gives the whole discussion the character of a series of excellent book reviews rather than of an ordered and systematic presentation of important phases of thought. Still, the general reader will be glad to know not only what men said, but also the particular book in which they said it, without the confusion of references to literature of too wide range.

The author opens the discussion with the "Agnostic" phase of thought as represented by Mr. Huxley, and while doing full justice to his achievements and character brings out the contradictions between his philosophy and his science, and of both with his ethics, in a way altogether admirable. He hardly seems to give due credit to the influence of Hume upon Huxley's thinking, nor to make adequate allowance for his love of victory in debate as a determinant in the shaping of his conclusions. From Huxley he passes on to treat "The Skeptical Argument" as it appears in Balfour's "Foundations of Belief," passing thence to the discussion of Professor Fraser's "Gifford Lectures." These lead him quite naturally to the subject of "Teleology" and to a review and pretty sharp criticism, of purposive intelligence in nature as handled by the Duke of Argyle in his "Philosophy of Belief," and by Prof. Drummond in his "Ascent of Man." Under the caption of "Butler Once More" he describes, with critical observations, Mr. Gladstone's "Studies Subsidiary to the Works of Bishop Butler," which he follows with a chapter

on "Roman Catholic Writers," illustrated by Messrs. W. S. Lilly and Wilfred Ward. The volume closes with a critique of the position taken by Mr. Beattie Crozier in his "History of Intellectual Development."

It will thus be seen that the works selected by Mr. Saunders are well adapted to display the varied character of modern discussion respecting the philosophy of religion. It is a pity that there is not a final chapter presenting some sort of a synthesis from the material presented. It is perhaps not fair to demand of one who holds "That truth is a possession which the sceptic and the mystic divide between them" (p. 76) that he should attempt any very aggressive constructive work. At the same time the author writes so exceedingly well, shows such a range of reading, and such a sympathetic apprehension of variant moods of thought, and with all manifests such an excellent temper, that it is clear he could have elaborated hints appearing in his pages into an exceedingly interesting summary presentation and critique of the characteristics of modern tendencies—and this without repetition of what he says in his "Preliminary" pages. (Macmillan, pp. vi, 191. \$2.50.)

Since the appearance of the first volume of Professor C. P. Tiele's Gifford Lectures on the *Elements of the Science of Religion*, containing the "Morphological" part of the discussion, the second volume covering the "Ontology" has been impatiently awaited. It is now at hand and we give it a cordial welcome. The eminent author expressly urges that it is to be understood only as an "introduction" to the topic (p. 242) and it is as such that it is chiefly to be judged. So viewed, the work has three very valuable characteristics: first, the clearness with which the many vexed problems in the science of religion are presented; second, the candor with which the views of others are stated; third, the freedom from dogmatic finality—the cautiousness, almost tentativeness, with which the author's own views are advanced. If the references to literature had been a little fuller they would have been serviceable; but at the same time they are adequate to enable one to find his way, without unreasonable difficulty, to fuller discussion of the themes treated. It is not possible in our allotted space to discuss critically a book touching so many points of controversy as does this. We shall therefore simply sketch its main positions, commending both volumes most heartily to a wide reading.

Religion our author believes is a mental condition which may manifest itself in all kinds of words and deeds. Creeds and conduct do not compose it, they only manifest it. Its component parts are emotions, conceptions, sentiments; emotion is first, this ripens into conceptions, "and produced by such conceptions and awakened by emotion there arises a definite sentiment, a direction of the will that impels to action" (p. 18). Religious conceptions, so originating are conceptions of faith, not conceptions of science. They have, however, equal value with conceptions of science, but each has its value in the sphere that belongs to it. Since science and faith have peculiar spheres, the truth of their conceptions must be proclaimed by different methods, and it is the failure to recognize this that has led to much of the controversy arising between them. This relation of religion to science leads to the discussion of the relation of religion to philosophy. While religion and philosophy may discuss, in part at least, the same topics, their purpose and method must be different, for "the doctrine of faith is the theory of a practice,

not an abstract philosophical system, but a doctrine of life" (p. 68). Every creed is a summary of those elements that constitute every religion. "Its main constituents are a doctrine regarding God (theology), a doctrine regarding man's relation to God, ideal or real (anthropology), and a doctrine regarding the means of establishing and maintaining communion with God (soteriology, or the doctrine of salvation). Respecting theology the author holds that the constant element in all religions is the idea of a *superhuman power*. This power though necessarily conceived to be superhuman need not be conceived to be super-sensible. Respecting the relationship between God and man Dr. Tiele holds that the root idea is the idea of kinship with God. This is manifested in the idea of a golden age in the past, in the hope of a paradise to come, and in the idea of a mediator between God and man, culminating in the conception of a redeemer. Prayers, sacrifices, a church are the developed expressions of the sense of the fact, the need, and the desirability of conscious kinship with God. "Religious worship in its origin and essence is striving after union with God" (p. 152).

When the further question is asked respecting the *essence* of religion it must be remembered that the Science of Religion can answer this question only psychologically, not metaphysically. The essence of religion so viewed is "piety" and the essence of piety lies in "adoration." This being so the two remaining questions are,— *Whence* does it spring? and *How* does it arise in the history of mankind? The "whence" of religion lies in the fact that man *has* the infinite within him, even before he is himself conscious of it, and whether he recognizes it or not. It is only as this is apprehended that the reader will understand what the author means by making emotion to be primal in religion. The "how" of the manifestation of religion is due to the activity of "man's instinct of causality, his dissatisfaction with the worldly and transitory, and his moral consciousness, or, in other words, his sense of truth, his sense of the beautiful, and his sense of duty. But while all contribute, their action is joint and mutual, and we are unable to assign the foremost place to any one of them" (p. 238). Not science nor art can take the place of religion, but all learning may contribute to it. It represents a mighty necessity of the human nature which, though it may for a time be suppressed, will re-awaken in beneficent efficiency.

A word respecting the translation. The work seems to have been fairly done and yet one feels that either through lack of thorough knowledge of Dutch or English, or more probably through lack of acquaintance with the terminology of the topic treated, the presentation of thought was neither so precise nor so perspicuous as would be desirable. The long list of "errata" points in this direction, and the substitution of "physiological" for psychological, on p. 188, would indicate almost inexcusably careless or ignorant proof reading. On the whole, in largeness of view, in catholicity of spirit, in clearness of presentation, and in courtesy of discussion the work is most admirable. (Scribners' Importation. pp. viii, 286. \$2.00 net.)

In the twelve chapters upon *Heaven* by Bishop Weaver, of the church of the United Brethren in Christ, is the fervent utterance of an aged believer's triumphant hope. It is the simple expression of the terms most common and familiar to the Christian Church, as they embody the promises of God and the anticipation of saints. We doubt not the author took keen pleasure in re-

hearsing this faith and giving it definite expression in a book, and many readers may find similar joy in its perusal. (United Brethren Publishing House. pp. 240. \$1.00.)

This second volume from the Committee of Fifty, on the *Economic Aspects of the Liquor Problem*, has been anticipated with much interest. Nothing comparable with these investigations has ever been undertaken in this country. A former volume dealing with the "Legislative Aspects of the Liquor Problem" was reviewed in this magazine, and attention called to the composition of this body of Fifty, and its plan of work. The present volume is compiled by John Koren, a specialist of high standing, working under the direction of a committee consisting originally of President F. A. Walker, President E. B. Andrews, Dr. Z. R. Brockway, Hon. C. D. Wright, and Professor Henry W. Farnam. Later Professor J. F. Jones and Dr. E. R. L. Gould were added. Professor Farnam of Yale and Mr. Koren are the chief workers in compiling the report. It is a book of the highest value. Other reports at all comparable with it are the 12th Annual Report of the U. S. Bureau of Labor, the 12th Report of the Massachusetts Bureau, the 11th Census special under Dr. F. H. Wines, the 26th Report of the Massachusetts Bureau, the German Imperial Statistical Report in 1885, under Dr. Bochment, also Charles Booth's investigations, and Prof. A. G. Warner's conclusions in his work on American Charities. As compared with them, this report covers a larger number of cases, a greater variety, is based on a wider induction territorially, and makes a wider survey of nationalities. Mr. Koren has been at his work since 1896. He has been aided by 33 charity organization secretaries, 11 children's aid societies and schools, besides the superintendents and chaplains of 60 almshouses, and 17 prisons and reformatories.

The object of the investigations has been: The relations of the liquor problem (1) to poverty, (2) to pauperism, (3) to child-neglect and destitution, (4) to crime, (5) to the negroes of the U. S., (6) to the Indians, and (7) the results of studies in social aspects of the saloon in large cities.

The relation of intemperance to pauperism and crime is one of the most difficult of problems. The wildest estimates have been made hitherto; but the scientific methods of this book have given invaluable light. In 1839, Dr. Gerando claimed that seventy-five per cent. of the pauper cases in the United States were caused by drink, and Charles Loring Brace said that two-thirds of the crime was due to intemperance. Mr Boies in "Prisoners and Paupers" says that alcohol is the direct or indirect cause of seventy-five per cent. of all crimes, and fifty per cent. of all sufferings on account of poverty. On the other hand, Charles Booth from his East London studies gives fourteen per cent. of cases as attributable to drink, and Prof. Warner's facts from his investigations show about the same ratio. The German Imperial Reports show a still lower figure. Into the question thus disputed between such variable estimates this investigation enters and finds twenty five per cent. of the cases investigated due to the use of liquor, either on the part of the applicants themselves or of other persons. The large part of this percentage is due to the personal habits of the cases under review. The ratio is higher in almshouses than in the types of poverty investigated by the charity societies. From both sources the aliens make the best showing, but the naturalized citizens show the worst. This is a surprising disclosure. As to parentage the

worst cases are invariably from the marriage of a foreign father and a native mother. The smallest ratio of poverty from drink is among the Italians, Russians, Austrians, and Poles, the highest among the Irish, while the Scotch, Canadians, English, Americans, and Germans range in this order between. The negroes range low in the scale. It will be a surprise to know that skilled laborers show a high percentage in drink as inducing poverty. The percentage of child dependence due to liquor is forty-five, the most marked feature of the exhibit.

As to crime, intemperance figures as one cause in fifty per cent. of the cases. It was a leading cause in only thirty-one per cent. and a sole cause in but sixteen per cent.

This report brings out the enormous amount of capital involved in the liquor business. The value of the total product of all kinds of liquor in 1890 was \$289,755,639, 182 millions in malt liquors, and 104 millions in distilled liquors, and about three millions in wines. The total capital involved was nearly one billion dollars, including the families of those engaged in the industry. One million eight hundred thousand derive their support from the trade, a population as great as New Hampshire, Vermont, Rhode Island, and Connecticut. It is an interesting fact that the principal increase in the liquor product is in malt, not in distilled liquors. The book brings out clearly the economic fact that the self-interest of the employers and the employed are combining to check intemperance, and gives facts to abundantly prove the position.

Among the most interesting features of this study is the chapter on the social side of the saloon, showing that the saloon, while supplying the means of intemperance, is not exclusively devoted to this purpose, and that any other agency which can supply this natural craving of men for companionship is a formidable rival of the drinking place.

Altogether, the book is the most valuable contribution yet made to this phase of a difficult problem, and should be in the hands of all who would speak with authority. By far the best bibliography to be found on the whole literature of intemperance is in an appendix to this volume. (Houghton, Mifflin, pp. 327.)

There are many commentaries, longer or shorter, upon the English Prayer Book, but, so far as we know, there is nothing to compare in practical serviceableness and in judgment and wisdom of both plan and execution with Bishop Barry's *Teacher's Prayer Book*, prepared originally for use in England, but now adapted to the needs of American readers. The plan of the book involves the printing of the entire contents of the Prayer Book on alternate pages with all sorts of brief comments on the facing pages, so that as one reads the text he may at once turn to the historical, critical, doctrinal, or practical notes that the editor has seen fit to supply for it. That Dr. Barry is a scholar is evident on every page, whether or not one accepts all his statements in detail. That he is unusually fair-minded and liberal in his views is equally evident. And still more striking are the exquisite tact and the gracious spiritual intuition that mark all that he has written. It is a curious fact that many Episcopalians are profoundly ignorant of the origin, the associations, and even the real meaning of much that they constantly use in their services, and to which, therefore, they are rather blindly devoted. It is not

so curious, but at least equally regrettable, that so many otherwise intelligent non-Episcopalians are absolutely ignorant of the treasures of expression and of teaching that the Prayer Book contains. For both classes a book like this, so far as it shall become known, will be highly valuable.

To discuss the details of Dr. Barry's work is quite impossible here. Occasionally it must be confessed that he has left something to be desired, as, for instance, in the analysis and interpretation of the *Te Deum*, where he has certainly failed to indicate at once its singular compositeness and the direct adoration of *Christ* from the very first word through the whole first section (exclusive of the interpolated Trinitarian doxology). But it is refreshing to get from an Episcopalian such vigorous and abundant objection to the antiquated Psalter which, to the astonishment of all scholarly minds, the Episcopal church still maintains as its standard version. An outsider may be pardoned for wondering how such criticism, which is undoubtedly warranted, can be harmonized with the church's tenacity to tradition at this particular point.

The publishers have shown no little ingenuity in giving this useful work a tasteful, compact, and entirely intelligible form. (E. & J. B. Young & Co. \$1.00.)

Most valuable is this series of "Hand Books for Practical Workers"—small books full of suggestions. This one on the *Institutional Church* is by the successful pastor of the Memorial Baptist Church in New York, Rev. Edward Judson. It is more than a directory of the methods used in the Institutional Church proper. Its sub-title "A Primer in Pastoral Theology" most pertinently describes it. Its suggestions are helpful to any pastor in any church; especially helpful are some things he says about preaching, the Sunday-school, and the prayer-meeting. Various forms of activity are elaborated in his chapters on The Church and the Poor, The Church and the Children, The Church and Young Men, and on Church Finance. The book carries with it the worth of Dr. Judson's own experience. He tells us that he writes out of his own labor in New York for eighteen years. Most books of this order are theoretical, and consist largely in catalogues of all the schemes that have been exploited by different workers. This little volume has the benefit of being the compendium of this practical man's actual work. It shows a wide acquaintance with books and men; but the particular charm of the book is furnished by the glimpses he gives of a successful, busy pastor in his own great work. (Lentilhon & Co. pp. 211.)

Dr. Henry Clay Trumbull's fascicle of short essays on *Border Lines in the Field of Doubtful Practices* can be warmly commended in more than one way. After a brief introduction, it discusses frankly and freely five particular questions of ordinary morals, namely, drinking, smoking, gambling, theater-going, and dancing, and closes with two further chapters on the practical or material advantages of being on "the higher side" and on the world's estimate of those who take their stand there. The treatment is exceedingly fair and tactful, full of a kindly and a wise spirit, and dominated by a noble manliness that is both winning and uplifting. It is expressly conceded that absolute unanimity cannot be expected regarding all these matters, and that the true object of discussion is not so much cast-iron rules for everybody as strong

principles of choice and action for one's self. Necessary qualifications and offsetting considerations are either stated or suggested with a freedom that removes the taint of bigotry and the repulsiveness of violent censure. Yet an urgent, lofty standard of personal action is at the same time skillfully and consistently upheld in such a way as to give the whole a fine homiletic power. Even to one who may see reasons for not literally adopting the special advice given the reading of the book is likely to be stimulating, illuminative, and helpful. (Fleming H. Revell Co. \$1.00.)

Rev. Donald MacDougall's book on *The Conversion of the Maoris* was inspired by observations which he made in a visit two years ago to New Zealand, in which he came to feel that "the triumph of the Gospel" there "is a stronger and more cogent argument for its power than any statement I have ever read in apologetic books," and was written in the hope that it "may convince others of the living power of modern missions." The author may be congratulated on the excellent judgment and taste with which he has carried out his purpose. His style is clear and interesting. His marshaling of facts is skillful. His breadth of sympathy is evident, particularly in dealing with the missionary efforts of different Christian bodies. And he is successful in so presenting the story of the propagation of Christianity among a people notorious for ferocity and superstition, from the pioneer work of Samuel Marsden (begun in 1814) to the present time, as to leave a most powerful impression, not only of the special spiritual endowment of the holy men and women who consecrated themselves to this at first desperate enterprise, but of the mighty inherent energy of Christian truth to enter, possess and remodel the life of a savage race. As in the case of so many other of the islands of the Pacific, one cannot but wonder what might have been the result in New Zealand if the coming of the missionary had not been followed so closely and so overwhelmingly by the advent of the trader, the emigrant and the politician to introduce the whole complicated machinery of secular "civilization." It must be confessed that the transition from the earlier periods of native development under purely religious influence to the later "knowledge of good and evil" as understood by the mercantile world is here, as elsewhere, not a little perplexing and pathetic. Happily, the power of the Gospel is displayed under both conditions, though it is sometimes hard to see how its beneficent work is not for a time retarded and confused by the complex influences that follow upon the opening to the world of unknown and benighted regions of heathendom. (Presbyterian Board of Publication. \$1.25.)

The Sermon preached by Rev. Dr. George W. Douglas at the ordination of Drs. Briggs and Snedeker as Episcopal priests has been published by request of those who heard it. It discusses the source of authority, which he finds in personality. (Macmillan. pp. 32. 25 cents.)

For those who are confused regarding the relation of Christian Science to Mental Healing we commend the pamphlet by George Croswell Cressey, entitled *Soul-Power*, a discussion concerning the religious and practical value of Mental Health. The truth-seeker who does not deny facts is always to be encouraged. (Geo. H. Ellis. pp. 29. 15 cents)

Two little books by Robert E. Speer are before us. One contains seven

addresses given before the student conferences at Northfield, and receives its title from the first of them, *Remember Jesus Christ*. These are all simple, straight-forward, earnest talks on the Christian life, and have a good ring. (Revell. pp. 220. 75 cents.) The other booklet is entitled *Things That Make a Man*. These are Truth, Purity, Decision, Tenderness ; each is briefly discussed and a section is added on the Manliness of Jesus. A good tract to put into the hands of young men. (Westminster Press. pp. 28. 10 cents.)

Why Men do not go to Church, by Cortland Meyers, pastor of the Baptist Temple, Brooklyn, is a disappointing book. There is need that this theme should be treated in a thorough and thoughtful manner. Mr. Myers is evidently fond of phrasing and expects to carry his readers as he does his hearers by the picturesqueness of his style and the rush of his rhetoric. He does give some suggestions toward answering his question, but the full answer is not here. He divides his theme into the faults of the Church, the man, and society. (Funk and Wagnalls. pp. xii, 148. 60 cents.)

Alumni News.

NECROLOGY FOR 1898-1899.*

Since our Annual Meeting in 1898 five of the members of our Alumni Association have been called from their earthly labors. Their average age was 75 years, the oldest member being 82, and the youngest 64 years.

The first to answer to this call was John Philo Hawley of the class of '69. He was born in Norfolk, April 24, 1834. After graduating from the Seminary he was ordained pastor at South Coventry December 1, 1869. He remained there till 1875, and on April 28 of that year was installed at Talcottville.

From February 1, 1879, to April 1, 1880, he was acting pastor at Chester. He left Chester to accept a call to Westerly, R. I., where he continued till 1883. He was acting pastor at Stafford Springs from 1883-1888, when he was called to New Hartford, where he labored until mental and physical powers failed to such an extent that he was compelled to give up his work and come to this city for care and treatment, where he died on July 5. Mr. Hawley was a man of an exceptionally kind and genial nature, with a rare faculty for meeting men and adapting himself to all classes and conditions. Although never active in party politics, he did not lay aside his obligations as a citizen when he became a minister. But with courage and fidelity he labored for the moral purity of the communities in which he lived, and for the prosperity of the state and the country of which he was a part. Three different towns sent him as their representative to the General Assembly, where he served with fidelity and ability, winning the respect and esteem of all his associates. He was married August 3, 1855, to Miss Imogene Brown of Winsted, who, with a son and daughter, survives him.

Nelson Scott was born at Fairfax, Vt., September 24, 1817. He fitted for college at Castleton, Vt., and graduated from Am-

* Read at the Annual Alumni Meeting, May 22, 1899.

herst College in 1843. At the time of his death only six of his college class were living, and five of them were clergymen. He graduated from this Seminary in 1846. He was ordained at East Hartland September 24, 1846, and dismissed January 4, 1857. Was acting pastor at Edgartown, Mass., from January 12, 1857, to September, 1858. After leaving Edgartown he was for a little more than a year acting pastor at Marblehead, Mass., and was for a year and a half chaplain of the State Reform School at Westboro. He was installed at East Granville, Mass., December 13, 1871, where he labored till January 15, 1879. The last fifteen years of his life were spent in Amherst, Mass., where for a time he served on the school board of the town, and supplied various pulpits in that vicinity, and where he died January 26, 1899. He was married October 8, 1846, to Miss Martha Gaylord of Amherst, who, with three sons, survives him.

On the very same day that Mr. Scott closed his life work another of our graduates died, Charles Stebbins Sylvester. He was the eldest son of Dr. Eliakim and Betsey Stebbins Sylvester, and was born at Williamstown, Mass., August 12, 1826. He graduated from Williams College at the age of twenty, and was second in rank in his class. He entered Auburn Theological Seminary, but was compelled to leave at the end of the first year on account of his health. After several years of rest he entered this Seminary and graduated in 1856. He was ordained as evangelist in 1857 at Spencertown, N. Y. He was for a time acting pastor there, as he was later at Cocksackie, Green River, and Richmond, N. Y.

In May, 1866, he was called to the pastorate of the church in Feeding Hills, Mass., where he was for thirteen years, gaining the respect and esteem of all the people. At the conclusion of his Feeding Hills pastorate, he was for five years associated here in Hartford with Mr. Quong of the Chinese Education Commission in the preparation of text-books for the schools in China. After the return of Commissioner Quong to China Mr. Sylvester returned to Feeding Hills, and bought a house, where he spent the remainder of his life, frequently serving churches as a temporary supply. He was a thorough student, a conscientious and faithful

pastor, and a recognized Christian gentleman always and everywhere.

He was married March 15, 1857, to Harriet Arms of Conway, Mass., who had spent several years laboring among the Indians as missionary and teacher. Her death occurred about two years after the commencement of the pastorate at Feeding Hills. May 11, 1871, he was married to Miss Julia A. Rykes of Feeding Hills, who survives him.

Ira Case, of the class of '51, died at Olneyville, R. I., March 6, 1899.

He was born at Chelsea, Vt., August 11, 1820. He graduated from Amherst College in 1848, spent one year at Andover Seminary, and graduated from the Theological Institute of Connecticut in 1851. Was ordained pastor at Oxford, N. H., November 3, 1852, and dismissed in 1854. He preached at Underhill, Vt., 1855-7, and at Croydon, N. H., from 1857-1859. Was engaged in mercantile business at Providence from 1860-1872, when he became teacher and preacher at Scituate, R. I. He retired to a farm in 1875.

November 15, 1849, he was married to Miss Mary A. Eaton of Claremont, N. H., who survives him.

Died at Belleview, Fla., March 30, 1899, Thomas Henderson Rouse, of the class of '50. He was born at Pittstown, N. Y., February 17, 1820. He graduated from Williams College in '47, and from the Seminary three years later. After preaching for a few months at Feeding Hills, Mass., he came to Poquonock, Conn., where he gathered a church and society, of which he became the ordained pastor June 18, 1854. During his pastorate here the church building and parsonage were erected. He was dismissed October 7, 1856, and installed at Jamestown, N. Y., January 4, 1857, where he remained eleven years, when he was compelled to go to California for his health. He taught one year in Mills Seminary at Benecia, and was acting pastor at San Mateo, Cal., from May, 1870, till February, 1878, when he went to the Hawaiian Islands, and organized the Foreign Protestant Church of Makansao, January 5, 1879, of which he was acting pastor for several years. His health again failed, and he re-

turned to Belleview, Fla., where he organized a church in 1888, and where he preached winters until a few Sabbaths before his death.

He was a man of a thoroughly unselfish nature, giving himself gladly and unreservedly, and with his whole heart, to the people for whom he labored, and they recognized and appreciated his character and esteemed him very highly in love for his work's sake.

Although often hindered in his work, and sometimes compelled to cease from it altogether for a season on account of his health, he yet accomplished an amount of work far beyond that of many of his brethren, and in the eightieth year of his life, and the fiftieth of his ministry, he died with the harness still on.

He was married to Eliza Hallock at Plainfield, Mass., September 16, 1851, who, with three children, survives him, his only son being Fred T. Rouse of the class of '86, now pastor of the church at Appleton, Wis.

John Wood, '39, died in Fitchburg, Mass., July 7. The sketch of his life, furnished by himself, for the Alumni Records of 1881, is as follows: "Born at Alstead, N. H., July 24, 1809; graduated at Amherst College, 1836; at Theological Institute of Connecticut, 1839; licensed at Chicopee Factory, by Hampden Association, Oct. 11, 1838; ordained at Langdon, N. H., April 8, 1840, after preaching there one year; dismissed Jan. 23, 1849; acting pastor at Townshend, Vt., from Feb., 1849, where he was installed April 10, 1850; continued to preach there until Dec., 1858; acting pastor at Wolfborough, N. H., Aug., 1859—June, 1864; District Secretary of American Tract Society, Boston, June, 1864—'68, for Maine, New Hampshire, and Vermont; District Secretary of American and Foreign Christian Union, June, 1868—June, 1869, in the same states; also of American Tract Society, N. Y., June, 1869—June, 1871; acting pastor at Boxborough, Mass., May, 1873—'75; at Dover, Mass., May, 1875—'78, and other places. Married Miss Laurinda Maria Dimond, of Claremont, N. H., at Meriden, N. H., April 22, 1840, who died July 23, 1872; (2) Mrs. Lydia Hawes, of Fitchburg, Mass., Aug. 14, 1879." Mr. Wood was ever loyal to his Alma Mater, was present at her anniversaries until the infirmities of age prevented, and gave proof of loyalty in a substantial way that greatly cheered the friends of the institution when her days were less bright than they now are. The older alumni will gratefully recall the form, beaming face, and cordial greeting of him who has now entered, at the ripe age of ninety years, into his reward.

George Curtiss, '63, who resigned his pastorate at Mayville, North Dakota, in May, has taken up his residence in Minneapolis, Minn.

At the communion in May, twenty-six were added to the membership of

Plymouth Church, Minneapolis, of which Leavitt H. Hallock, '66, is pastor, and on the following Sunday, \$1,450 was raised, after a brief appeal by the pastor, towards the debt of the American Board.

Winfield S. Hawkes, '68, lately Home Missionary Secretary of Utah and Idaho, has become the financial secretary of the French American College at Springfield, Mass.

Azel W. Hazen, '68, sailed with his family, the last of May, for Liverpool, for a vacation abroad.

J. Henry Bliss, '69, has resigned his pastorate of the church in Franklin, N. H., which he has held for nearly fourteen years, the resignation to take effect some time during the present year.

Isaac C. Meserve, '69, has been appointed one of the delegates from England to the Congregational International Council which meets in Boston, Mass., the coming autumn.

At a recent annual meeting of the Massachusetts General Association in Springfield, F. Barrows Makepeace, '73, reported for the Committee on Ministerial Standing, Samuel G. Barnes, '92, presented the report on the Work of the Churches, and Franke A. Warfield, '70, spoke on "The Application of the Power of the Church."

Josiah G. Willis, '73, has accepted the call of the church in Holland, Mass., to remain there another year, where, in addition to discharging his ministerial duties, he practices medicine.

John H. Goodell, '74, has resigned the professorship of the English Bible in Pacific Theological Seminary.

The special religious interest in Monson, Mass., the parish of Franklin S. Hatch, '76, more than a year ago, has continued to the present time. About sixty were added to the church last year, but the way these have grown spiritually has been, if possible, more encouraging than their conversion. The special revival services in which this interest began were held for several weeks. Since then the regular meetings of the church have been relied upon with some occasional outside help. A warmer spiritual feeling among Christians, readiness for personal work, larger and better meetings, willingness to listen to searching preaching and personal appeal, sometimes a deep conviction of sin, have been among the features of this year of spiritual blessing. Different classes of the community have been reached — men, women, and children, the moral, the vicious, and some of the indifferent and non church-going people.

Lyndon S. Crawford, '79, of Broosa, Turkey, received the degree of D.D. from his Alma Mater, Williams College, at the late commencement.

At the meeting of the General Association of Connecticut, June 20, the alumni of the Seminary were represented by Henry H. Kelsey, '79, who spoke on "Federation in Church Work," Clarence H. Barber, '80, who made an address on "Social Ills and Their Remedies," and Arthur L. Gillett, who spoke on the "Place of the Miraculous in Christianity."

The coming of Frank J. Benedict from St. Louis to accept the position of organist and musical director of the Fourth Church, Hartford, Henry H.

Kelsey, '79, pastor, in the place of the late Prof. Johnson, has greatly added to the effectiveness of the musical part of the service, which has become a special feature of this institutional church.

At the close of the session, June 20th, the Connecticut House of Representatives presented to Clarence H. Barber, '80, a fifteen volume set of "*American Statesmen*," as a token of appreciation of his services while acting as their chaplain.

Edward A. Chase, '83, of South Lawrence, Mass., has been called to Wollaston, in the same state.

The recent annual meeting of the General Assembly of the Presbyterian Church was held with the Westminster Church of Minneapolis, Minn., of which Pleasant Hunter, '83, is the pastor.

William A. Bartlett, '85, has just been honored by his Alma Mater, Dartmouth College, with the degree of D.D.

Alfred T. Perry, '85, supplied the pulpit of the church in East Hartford during the month of June.

The Eliot Church, Lowell, Mass., has engaged George R. Hewitt, '86, to supply the pulpit during the illness of its pastor.

Samuel A. Barrett, '87, was dismissed from the pastorate of the First Church in East Hartford, May 12th. Before his departure he was presented with various sums of money to the amount of \$400. He spends the months of June and July at Hill View, N. Y., on the west shore of Lake George.

The First Church of Enfield, Conn., Oliver W. Means, '87, pastor, celebrated its two hundredth anniversary June 3d and 4th. The alumni of the Seminary were largely represented on the program; Dr. Means giving the Historical Address, George W. Winch, '75, a former pastor, delivering the Anniversary sermon, and Samuel G. Barnes, '92, Clarence H. Barber, '80, and Richard Wright, '90, delivering congratulatory addresses. President Hartnft also gave an address on "The New England Church in History."

Charles H. Smith, '87, grand chaplain of the State I. O. O. F., delivered the address at the Odd Fellows Memorial Services at Norwich, Conn., Sunday, June 18.

At the late annual meeting of the Home Missionary Society in Hartford, Williston Walker, '87, gave an address on "The Churches and their Seminaries."

Jules A. Derome, '88, has accepted a call to remain for the fifth year at Mapleton, Minn.

In Northampton, July 6, B. Rush Rhees, '88, professor in the Newton Theological Seminary, Newton, Mass., was married to Miss Harriet F. Seelye, daughter of President L. Clark Seelye, of Smith College. On the same day Prof. Rhees was elected president of the University of Rochester, to succeed Dr. David J. Hill, now first assistant Secretary of State of the United States. It is understood that Mr. Rhees will begin his labors with the University on July 1, 1900.

Allan Hastings, '89, was installed, May 1, over the church in Ontario, Cal.

Thomas C. Richards, '90, was dismissed from the pastorate of the church in Higganum, Conn., in June.

The church in Wellington, O., of which Harry D. Sheldon, '90, is pastor, has recently celebrated its three-fourths of a century anniversary.

William F. White, '90, pastor of the church in Trumbull, Conn., is rejoicing with his people over the completion of their beautiful granite church edifice, which was dedicated May 11.

Lawrence Perry, '91, has resigned the pastorate of the church in Greenwich, Mass., after a service of five years.

Albert H. Plumb, Jr., spec. '91-'92, was ordained, May 11, in the Walnut Avenue Church, Boston, Mass.

At the late meeting of the General Convention of Vermont Ozora S. Davis, '94, read a paper on "Catechetical Instruction."

Charles Pease, '96, has accepted a call to Long Branch, Cal.

George H. Post, '96, lately of Jellico, Tenn., has begun work at Lafollette in the same state.

Gilbert H. Bacheler, '97, formerly of Perry, has begun work at West Newfield, Maine.

Winfred C. Rhoades, '97, was ordained at Hyannis, Neb., May 16. He resigned the position of Principal of Chadron Academy, after two successful years of work, at the close of the school year.

Alonzo F. Travis, '97, has been asked to remain another year at Vernon, Conn.

Harry A. Beadle, '98, supplies the pulpit of the church in West Dresden, Maine, for the summer.

At the meeting of the South Dakota Association at Aberdeen, May 23-25, Charles A. Brand, '98, presented a paper on "The First Steps in the Evolution of a Minister."

At the annual meeting of the Congregational Association of Oklahoma, Jesse Buswell, '98, read a paper on the subject "How to Reach the Unchurched."

William C. Prentiss, '98, of Poquonock, Conn., was married in the Windsor Avenue Church, Hartford, June 21, to Miss Ella N. Brackett, of Hartford. The ceremony was performed by Prof. Alexander C. Merriam.

The graduating class have laid their plans as follows: Miss Grace Burroughs has accepted the position of Instructor in Latin and the Bible in Miss Aiken's school. Morristown, N. J.; Stanley A. Chase will take charge of the church in Mackintosh, Minn.; Morton D. Dunning declines his call to New Preston, Conn., and goes to the church in Forest Grove, Ore.; Howard S. Galt, who is under the appointment of the American Board, will act for a year as Mr. Kelsey's assistant at the Fourth Church, Hartford, while giving a part of his time to study in the Seminary; Joseph H. Gaylord has not matured his plans; Miss Alice M. Holmes is to be Instructor in Biblical Literature and the Semitic Languages in Mt. Holyoke College; Frank A.

Lombard has not yet definite plans ; James A. Lytle has accepted a call to the church in East Granby, Conn., for a year ; William A. Mather will study a year at the Seminary on the William Thompson Fellowship ; Charles B. Olds has not decided as to his future ; Edward F. Sanderson has accepted a call to the Washington St. Church, Beverly, Mass. ; Arsene B. Schmavonian has accepted a call to the Falls Church in Virginia ; Baba N. Shahbaz will study medicine at Chicago University ; Jesse F. Smith will continue to supply the Baptist church in Bloomfield, Conn. ; Eugene B. TreFethren has gone to Ipswich, South Dakota, to take charge of the church in that place ; and Philip W. Yarrow will assume the pastorate of the church in Fosston, Minn.

Edward F. Sanderson, '99, was ordained and installed over the Washington St. Church, Beverly, Mass., June 27. Prof. Jacobus preached the sermon and other parts were taken by Prof. Merriam, H. P. Schauffler, '99, W. A. Bacon, '95, and G. A. Hall, '85.

Seminary Annals.

RODNEY DENNIS.

It is with a keen sense of personal as well as of institutional loss that we record the death, on June 2, of Rodney Dennis, Chairman of the Executive Committee of the Trustees of Hartford Seminary.

Mr. Dennis was of ministerial parentage, and bore all his life the impress of early training in a minister's household, being marked by a ready comprehension of the peculiar trials and joys of a pastor's lot. He was born in Topsfield, Mass., on January 14, 1826, where his father, Rev. Rodney Gove Dennis, was then settled. A change of parish brought the household to Somers, Conn., when the boy was four years old; and, at sixteen, he began his business career in Hartford. After five years of apprenticeship to the grocers' trade, Mr. Dennis entered upon a partnership just as he attained his majority. The young firm experienced reverses, but it was characteristic alike of Mr. Dennis's generosity and his scrupulous integrity that he assumed all the obligations, thus relieving a partner disabled by illness, and paid them to the full, after they had become outlawed and ceased to be a legal burden. In 1851 Mr. Dennis removed to Augusta, Ga., and two years later to Albany, N. Y.; but Hartford was to be the scene of his life work, and hither he returned in 1855. The same year Mr. Dennis entered the employ of the Phoenix Bank, where he remained till he became Secretary of the Travelers' Insurance Company on its organization in 1864. To that corporation he gave the utmost endeavor for thirty years.

Mr. Dennis's business record, honorable as it was, was but a small part of his services to the community in which he lived. His interest from early life went out to the unfortunate and the suffering. That the need was real was sufficient for him. In 1842, soon after his arrival in Hartford, he aided in the foundation of the Morgan Street Mission, to which he gave many years of labor. From 1880 to his death he was the President of the

Connecticut Humane Society, and the growth of that useful organization is chiefly his work. He was an officer of the Y. M. C. A., Chairman of the Board of the Hartford Retreat for the Insane, President of the Hartford Charitable Society, Chairman of the Finance Committee of the Connecticut Bible Society, and an officer of many other organizations for philanthropic endeavor. And, besides these corporate avenues of usefulness, Mr. Dennis was helpful to individual cases of want as few have been in this community. A man of much shyness and reserve of manner, none could come to know him without perceiving the generosity of his heart and the unusual breadth of his sympathies. To him all God's creatures were proper objects of care. Mr. Dennis throughout much of his life was a member of the Park Church. In 1888 he transferred his relations to the First Church, and in both he was honored and beloved.

His active connection with the Seminary began with his election to its Board of Trustees in 1894. Three years later, in 1897, he became chairman of its Executive Committee, — a post which he occupied at the time of his death. Here, as everywhere, his assumption of responsible office involved the free bestowal of his time and service. He gave time and effort to the Seminary, as to every other cause dear to him, and the value of his counsel, of his business knowledge, and of his sympathy was great.

Mr. Dennis married, in 1854, Miss Clarissa Strong of Hartford, who died in 1888. He is survived by one son and three daughters.

His funeral took place on June 6, brief services being conducted at his residence by President Hartranft and Professor Walker, and a more public service being held at the First Church under the leadership of Rev. Dr. C. M. Lamson, its pastor, and of Professor Walker. The large gathering of citizens of Hartford which filled the church testified to the honor in which he was held by the community in which he has long been a force for righteousness.

THE SIXTY-FIFTH ANNIVERSARY.

In order to avoid collision with the annual meeting of the Congregational Home Missionary Society, which was this year held at Hartford, the customary order of Anniversary week was modified. The examinations began on Saturday and the graduation exercises were held on Tuesday afternoon, the addresses by the outgoing class being omitted. The year had been an unusually satisfactory one. Thanks to generous contributions to the emergency fund for current expenses, the year was closed without a financial deficit, while the internal affairs of the institution had showed a splendid spirit of harmonious coöperation between instructors and the largest body of students ever present in the Seminary. The report of the examining committee of the Pastoral Union and Trustees was especially favorable, dwelling with a strong emphasis on the marked success evident at the close of President Hartranft's first full year in the chair of Dogmatics.

EXAMINATIONS.

The public oral examinations this year held were as follows: Professor Merriam examined the Seniors in Homiletics and Pastoral Care, and the Juniors in Hebrew. Professor Mitchell's examination of the Middlers in Early Church History, assigned for this time, was of necessity held on Friday. Monday morning, after chapel exercises led by Secretary Barton of the American Board, the Seniors were examined by President Hartranft in Systematic Theology, the Middlers by Professor Paton in the Introduction to the Old Testament, the Juniors by Professor Jacobus in the Exegesis of Galatians. At twelve o'clock the annual Closing Prayer Meeting was held. President Hartranft led, taking as his theme "The Fellowship of the Spirit," the service closing with the hymn which has been sung at every anniversary prayer meeting since the founding of the Seminary — "I Love Thy Kingdom, Lord."

ALUMNI MEETING.

The Annual Meeting of the Alumni was held at half past two o'clock. The President of the Association, O. W. Means, opened the meeting with the reading of scripture, after which

E. A. Hazeltine led in prayer. The minutes of the last meeting were read, and the treasurer's report submitted by C. H. Barber. The chair appointed as Committee on Nomination, J. Barstow, J. L. Kilbon, F. S. Brewer. The Necrology, printed elsewhere, was read by the Secretary. On report of the Nominating Committee the following officers of the Association were elected: President, D. M. Pratt; Vice-President, O. S. Davis; Secretary and Treasurer, T. M. Hodgdon; Executive Committee, F. S. Brewer, W. F. English, C. H. Barber. After the taking of the collection it was unanimously voted that the President be instructed and empowered to send to Dr. A. C. Thompson of the Class of '38 the best wishes of the Association, and its regrets that his health made it impossible for him to carry out his plan to be present at this anniversary.

The topic for the discussion of the afternoon was then taken up. It was "The Organized Church as a Power." G. H. Hubbard and W. A. Bartlett were the principal speakers.

Mr. Hubbard said that we must recognize that the only real power in the Church is the power of the Holy Spirit. All other apparent powers are forces only so far as they are acted on by the Holy Spirit and bring the power of the Holy Spirit into contact with human life and need. It is sometimes said that this is simply a bald truism; that everybody recognizes it; that the power of the Spirit is always ready, and that our whole business is to make the machinery through which this power may be effectively exerted. This is a mistake. It is not enough to make the machinery and take it for granted that it will somehow be properly connected with the power. Such is not the case. It is only as the Church is filled with the Spirit that its machinery can be effective, and it is part of the work of the Church to see to it that in it the Spirit dwells. Organization is both the divinity and the demon, the Jesus and the Judas of our modern life. We tend to over-organize our churches. Organization should be reduced to the lowest point. The Church should not be simply a complicated mechanism of cogs and bars. It should be a dynamo for generating spiritual power for work.

We ask, then, what is "work." The Church is to be conceived as the standing army of the Lord. But the smallest part

of the work of a standing army is garrison duty. It is organized and intended chiefly for aggressive campaign. The work of the Church should be thought of chiefly as aggressive. It can be conceived from two points of view. It must try (1) to put Christ into the world. It must strive to leaven both society and politics. But more important than this is (2) its duty to try to bring men to Christ. We recognize, of course, that these two phases of work view the same result from different points, and would attain the same end in different ways. The chief work of the Church, however, should be conceived to be the evangelistic work. Christian socialism can never take the place of Christian missions. World-wide evangelization is the most vital and important theme of to-day. This does not mean simply foreign missions; it means local evangelization. The real reason we do not have revivals now is because we do not want the old-fashioned revivals. The manifestation of the Pentecostal chamber ought to be the frequent experience in the life of to-day. Our socialistic progress is splendid, but where are the revivals? Without these the churches are sure to die out. The church organized is an excellent machine for making efficient the Spirit's power if it is willing to be used to this end. But is it willing? It is for us to throw our whole energies and those of our organized churches into the work of the complete conversion of entire communities.

Mr. Bartlett, at the suggestion of the committee, spoke from his own experience as to methods of successful organization. Every church ought to recognize that it has a problem, and the whole church ought to discern clearly what that problem is. A church of organizations and a well-organized church are not the same thing. A well-organized church is a church where all the organizations are focalized; not one where they are conducted haphazard. Every church, if it has life, must be organized. The pastor must have a definite plan for the church which can be so brought to the consciousness of the church that it shall be clearly recognized that the individuality of each member is to be invested in the church. The pet theories of this or that one respecting some phase of the church's work should not be allowed to break in on the harmony of the unified plan. The church

should never let an individual dominate the church, any more than Christ let the scribes and pharisees limit or prescribe the methods of his activity. This end can be best attained by having a central committee of which the pastor is chairman, which has in its membership the chairmen of all the committees employed in various lines of church activity. Nothing then is undertaken by any committee, say the social committee, until it is presented to the full committee for approval. This secures the harmonious coöperation of all phases of church life. No engagements, from the soprano in the choir to the janitor, should be entered into without the approval of the pastor and this committee. This secures a current of sympathy through all branches of church activity.

The churches that can afford to hire their church visiting done are just the churches that ought to do it themselves. There is more leisure time among their membership, and rich and poor may mutually help and solace each other in times of need or of sorrow. Every church has its poor. In treating them there ought to be some method. An annuity which could be counted on with regularity, however small it must be, is generally better than spasmodic gifts. The speaker then made from his own experience various helpful suggestions respecting the music, the pastor's office hour, the "Young Men's League," the Sunday-school, the weekly calendar, and other details of church organization.

But first of all the church should be a praying church, a church studying the Bible, a church believing in the salvation through Jesus Christ, and believing that its chief business is to preach the Holy Spirit as convicting of sin, of righteousness, and of judgment. The indifferent and sinful must be brought into the presence of the law and led to see the redemptive mercy in Christ. Furthermore, it must be a church that believes that it is to be in suffering and trial and effort continually for the sake of Christ and of His Gospel.

After some general discussion of the theme the meeting adjourned.

ANNIVERSARY DINNER.

The Anniversary Dinner was served in the Case Memorial Library at six o'clock. It was expected that Dr. A. C. Thompson of Boston would preside, but owing to ill health he was unable to do so, and William Ives Washburn, Esq., of New York took his place and introduced the speakers of the evening with felicitous remarks.

The first of the after-dinner speakers was, as usual, the President of the Seminary. Dr. Hartranft said: The intellectual features of the Seminary have not changed during the past year, the spiritual life has been refreshed from the secret and eternal springs, the social life has been guarded and fostered. During the past year there have passed away from the Board of Trustees, or from those till recently of its number, the sagacious and eloquent Gillett, the sterling and inflexible Morris, the generous and hopeful Day. From the alumni seven beloved brethren have gone. Financially, in spite of straits, by means of the subscriptions to the emergency fund and extraordinary temporary increase of income from investments, it has been possible to close the year without deficit. This gratifying condition of affairs is occasion for gratitude to God. It ought to be at the same time an encouragement and a stimulus to the development of the aims the Seminary has had before it for many years. I beseech you who love this institution to lay to your hearts the problems of the present and the yet graver problems of the future. It is not enough to be satisfied with the past and the present; we should look to the future. Can you not all strive to increase our constituency, to stimulate affection, and arouse benevolence toward your Alma Mater?

Our Seminary has proved during the past year that a theological school can contribute to the enlarged political sphere of our country. For of its members four entered the army.

The institution pleads for pedagogic and normal facilities for students. Our desire is not to make books in breeches, but to incorporate the substance of books in a stimulating life. This may be greatly aided by normal practice by the students.

Respecting the theological curriculum, Hartford does not believe in education by expansion, but in education by growth. It

is one thing to direct an ocean liner (like the *Paris*) on to a reef; another by consulting the stars, and by studying the charts, and by sounding the shallows, to bring the vessel to an advantageous harbor. Such will be the attitude of the institution toward the methods of theological instruction. This onslaught on Hebrew is only a passing shadow. I think Isaiah will survive, and that those sacred songs of the Hebrew people will still sing on. He who would learn of the sacred oracles will still by patient toil master the Hebrew. May Hartford not shut her doors against Isaiah and Ezekiel and the holy prophets of old. In the realm of constructive thought Hartford will not eviscerate her theology. Hartford stands for both the conservation and the development of all of theological truth.

Rev. F. S. Hatch of Munson, Mass., in speaking for the Trustees, welcomed the guests of the occasion in a singularly happy speech. Referring to the financial problem, he uttered the sound opinion that the way to raise money was to raise it.

Rev. J. H. Twichell, for the city pastors, spoke of the changed theological atmosphere of the city that made it possible for him to feel at home in such a gathering of the Hartford Theological Seminary. I was born on the Taylor side of the old controversy, and can remember the clamor of that war. It seems an evidence of advanced age that I can remember the atmosphere of the quarrels that started this Seminary. Though a trustee of the older institution at New Haven I can still find myself able to sympathize with a modern and new-fangled concern like this. Coming to Hartford in the time of the old controversies, the ministers' meetings of Hartford were the scene of discussions that made them lively. The old soldiers were there. On the one hand such men as Thompson and Vermilye, on the other Bushnell, Burton, and their sympathizers. All that is ancient history now, as is shown by the fact that we can thus speak of it face to face. Yet it was not all war. The grace of God was with those brethren. They were actuated by a mighty earnestness for truth. May we in our peaceful days not lose their zeal. There was also love among them, and there was a deep and genuine piety. They might wear their weapons when they were in each other's presence, but in their closets they laid them aside. In prayer they were all men of the same type.

Professor Luther was called on to speak for Trinity College. It is a pleasure to be with a sister institution and to meet thus on closer terms with it. There is a kindred life in all institutions of learning. Contrary to the usual belief, Trinity College is by its charter thoroughly unsectarian, no theological conditions binding its professors. To be sure, its traditions have all been Episcopalian, but that could readily be altered by changing the personnel of its Board of Trust, or by converting them to another way of thinking. We recognize that if Trinity College and Hartford Seminary are in different regiments of the Christian army, still they are all in the Church of the living God. We will not fight each other, but unite against common evils. Into such a battle the college and the Seminary can go side by side. Let us fight the evil shoulder to shoulder. Education, and very largely an educated Christian ministry, must help us to fight the problems we have to meet. The day is gone by when ministers are *the* intellectual leaders, but if they cease to be leaders it will be an evil day for our republic. I believe, I hope, I know, that this Seminary stands to catch every accent of new truth that shall appear.

Col. Charles E. Thompson spoke for the city of Hartford. We look with pride on the site of our Charter Oak, on our institutions of learning, on our insurance companies, on our embellished and beautified city. We look with cordiality and respect to this institution that is fitting men for the highest calling in life. We rejoice in its freedom from extremes and in its progressive spirit. We are glad to note that it does not rely on the influence of a dead past but on the power of a living present.

Rev. George A. Hall of Peabody, Mass., spoke for the alumni. It does the heart of an alumnus good to be back here once more. The spirit of brotherhood stands out as the chief characteristic of the memory of Seminary life. We were as one family, with mutual friendship, mutual courtesy, mutual kindness. Especially do we look back to the benevolent and gracious courtliness of him who was the father of us all — Dr. William Thompson. We look back with pride to the Seminary of our day. But since our day the Seminary has changed and developed. We have passed from the somewhat critical patron-

age of the present to an enlarged appreciation of what Hartford is doing now. The chief characteristic of the Seminary as it stands out to-day is that intellectual equipment goes hand in hand with religious fervor and spiritual life. We demand, and we find, in the Seminary not simply strong brains but large hearts and broad sympathies. We bring you our greetings. We believe in you and in the splendid work you are doing. And we believe in the magnificent leadership of him who is the president of the institution.

Rev. E. H. Byington responded for the Pastoral Union, especially for the examining committee of that body. Dr. Park of Andover used to tell a story about his visit to East Windsor Hill, where he found only one student in attendance, and he away preaching. Things have obviously changed since that day. What had been seen of the Seminary merited the most cordial commendation. There is evidently a change in the topics considered now as compared with those considered forty-five years ago when I was a theological student. The deepest questions of the present are not those which touch most our intellectual activity. The chief feeling at present is the need of spiritual-mindedness in the students. The spiritual tone of the students and the instruction here has been delightful.

Dr. E. C. Richardson, formerly librarian of the Seminary and now librarian of Princeton University, spoke of how the Hartford of yesterday and the Hartford of to-day showed a common spirit steadily developing toward the culmination of a future ideal. Speaking for the library he told how it was an ideal of Mr. Newton Case to turn all his beneficence into the channel of the library, but that he found it impossible to do so in view of the multifarious needs of the Seminary. The ideal state for Hartford would be when its professorships and administration were so endowed that all the income accruing from the Case bequest might be devoted to the worthy support of the library which his gift so adequately housed.

At the close of the evening Miss Burroughs and Mr. Sanderson responded from the Senior class, briefly acknowledging their indebtedness to the Seminary and voicing their loyalty to it.

MEETINGS OF THE TRUSTEES AND PASTORAL UNION.

The Board of Trustees met Tuesday at 9.30 A. M. In addition to the regular business of the session the item of chief interest was the advancement of Professors Paton and Macdonald to the grade of full professor.

The Annual Meeting of the Pastoral Union was called to order at 10.30. D. M. Pratt was elected Moderator and W. F. White Assistant Scribe. O. W. Means, G. A. Hall, and C. H. Barber were appointed as Nominating Committee.

After the reading of the minutes the following new members of the Pastoral Union were elected: Rev. Russell T. Hall, D.D., New Britain; Rev. William A. Bartlett, Lowell, Mass.; Rev. William F. Stearns, Norfolk; Rev. Frank S. Childs, D.D., Fairfield; Rev. Herbert Macy, Newington; Rev. John H. Hobbs, Jamaica, N. Y.; Rev. Charles H. Curtis, Minneapolis, Minn.; Rev. Hanford M. Burr, Springfield, Mass.; Rev. Edwin H. Byington, Brooklyn, N. Y.; Rev. A. M. Spangler, Mitteneague, Mass.; Rev. George H. Hubbard, Enfield, Mass.; Rev. Samuel W. Dike, D.D., Auburndale, Mass.; Rev. Frank N. Merriam, Turner's Falls, Mass.; Rev. W. A. Bacon, Shelburne Falls, Mass.; Rev. George A. Hall, Peabody, Mass.

The ballot was then taken for trustees, resulting as follows: For three years, Rev. Asher Anderson, Meriden, Conn.; Rev. Frederick W. Greene, Middletown, Conn.; Rev. Russell T. Hall, D.D., New Britain, Conn.; Rev. John E. Tuttle, D.D., Worcester, Mass.; George E. Barstow, Providence, R. I.; Rodney Dennis, Hartford, Conn.; Edward A. Studley, Boston, Mass.; Rowland Swift, Hartford, Conn.; Thomas Weston, Boston, Mass. For two years, Edward W. Hooker, Hartford, Conn.

The amendment to the constitution was defeated. After reports from various committees, the Committee on Nomination reported the following officers for the ensuing year: Recording secretary, Alfred T. Perry; Business Committee, S. A. Barrett, G. F. Waters, W. A. Bartlett. After the transaction of further routine business the meeting adjourned.

GRADUATING EXERCISES.

On account of the adjustments necessary to avoid collision with the meeting of the Home Missionary Society, the addresses by the members of the graduating class were omitted. Those appointed to speak were Miss Burroughs, Messrs. Gaylord, Mather, Sanderson, and Schmavonian. A large audience assembled Tuesday afternoon at 3.30 to hear the inspiring address by Dr. Charles E. Jefferson of the Broadway Tabernacle, New York, on "The Work of the Minister."

DR. JEFFERSON'S ADDRESS.

I cannot hope to say anything new. I shall be satisfied to drive a few old nails, — content to drive a few old truths into the soul. The first question that arises is, What is the work of the minister? It is necessary to have a clear answer to this. Mists about this make a fog-bank all about the minister. The modern answer is rather that the work of the minister is to organize the church and do good substantial work for the Lord. The world is tired of preaching. Organizations should be multiplied. The minister should be a supreme ecclesiastical mechanic. Beside this answer place the answer of the New Testament. In the closing words of Mark we read the Lord's last answer, "Go and preach the Gospel." If we turn to Matthew we read, "Go make disciples of all nations," "teaching them." So speak the Gospels. This is the same idea which was held by the disciples when we read in the sixth chapter of Acts that it was not fit that they should forsake the word to serve tables. They felt that it was not becoming for them to turn from preaching to take care of the poor people. Paul says that Christ did not send him to baptize, but to preach, and so on through his letters, till on the last page of the last letter he wrote he says to Timothy, "I charge you . . . preach the word," agreeing thus with his Master. The work of the minister, then, is to preach, and the devil has always tried to coax the minister to do something else. If a man does not preach he has come down from the throne on which Christ set him.

If, then, the work of the minister is to preach, it must also be recognized that preaching is work. The minister who would

preach as God would have him is the hardest-worked man on the planet. He works with his head like a lawyer. He works with his heart like a physician. He bears strain at more points than a merchant or a newspaper man. He works harder than a hod-carrier. It takes more physical strength to carry an audience to the pinnacle of a spiritual mood than to carry a ton of mortar to the top of a six-story building. The difference is that it takes strength of heart rather than strength of legs and back.

No other man has the temptation to idleness that a minister has. He has no regular hours when he must be at his desk daily. No men are so put upon their honor. But it is also true that in no profession is the retribution upon laziness so sure. Weak churches and decrepit lives are due in too many cases to laziness. People say he is a *good* man but does not draw, — as if a good man could be lazy.

Recognizing, then, that the minister should work, what are the ways in which he should work?

He must begin with himself. The best part of the sermon is the man himself. A sermon is not four thousand words upon a given topic, nor is it the unfolding of an idea. It is a piece of God's truth flung from a human tongue, and hot with the life blood of a Christian man. You cannot get a sermon on paper. A sermon is an atmosphere. No stenographer can catch an atmosphere. No sermon can be published. It is the man that makes the sermon; not literary form nor beauty of illustration produces the result. You can be a great preacher only by being a great man.

Be men, then, working on yourselves. In so doing begin with the *spirit*, that is the chief thing. Begin on your spirit in prayer. Prayer is the subduer of the spirit. We must "give ourselves to prayer." That is the way to write a sermon. The New Testament is full of prayer. We preachers do not pray enough. The reason we do not pray is because prayer is hard work. To compel the faculties to the throne of God and prostrate them there is arduous.

Work also on your *mind*. The mind must be whipped. It must be driven. No man can grip a congregation unless he can grip a theme. A man must have mental mass, and also must have a mind that is agile and keen. The minister must wrestle

— wrestle with people as they are, and with their evil heredity as well. No man who has not trained his mind can do large work for God. To this end also he should deal with the great books. Do not read too many books, but read much. Read the great books to make blood and brain. Read poetry for vision. Read history for perspective. Read biography for courage. Read criticism for precision.

Further, work on your *heart*. The best book in your library is your parish. God wrote both in Bible and in parish. You never can be a good preacher till you love your people. You can get as big ideas out of your parish as out of your books. Christ says "I am the good shepherd." You must tend the flock.

Work on your *language*. It is your tool. English is the most intractable and stubborn, and at the same time the most beautiful and marvelous, of all languages. Beware of your adjectives. They are the flirts of language. Beware of opaque words and of words that people do not easily understand. A sermon ought to be luminous above the sun. Use the little words that men use at the climax of their experiences.

Work on the *organizing* of the sermon. Your success will depend on your architectonic power. Your sermons ought to be brought into relations and organized so as to keep step, and not go by chance. Hence your sermons should be arranged into a sort of church year. Organize them so as to build up a frame of mind. This is the supreme task of the minister. Some ministers simply dump sermons. They have the materials there but they build nothing. You want to build up a frame of mind in your people. And to this end your sermons must be organized with architectonic care.

Have I, in what I have said, made the work of the ministry arduous? I hope so. But I have not made it more difficult than does Paul. Note the words of strenuousness and toil and striving that he uses in writing of his work: "I have *fought* a good fight, I have finished the *course*, I have *kept* the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give me in that day; and not to me only, but also to all them that have loved his ap-

pearing." Through toil may we all be among the crown-bearers.

PRIZES, DEGREES, ETC.

At the close of Dr. Jefferson's address the following prizes were announced: William Thompson Fellow, for two years of post-graduate study, William Arnot Mather; Hartranft Prize in Evangelistic Theology, Edward Frederick Sanderson of the Senior Class; Senior Year Greek Prize, Charles Burnell Olds; Bennett Tyler Prize in Systematic Theology, divided between Lewis Hodous and John Moore Trout of the Middle Class; Hebrew Prize, Edward Strong Worcester, with honorable mention of Mary Loomis Williams and Mardiros Harootioon Ananikian of the Junior Class.

Degrees were conferred by Dr. E. B. Webb of the Board of Trustees as follows: The degree of Ph.D. on Oliver W. Means of Enfield, Conn. The degree of B.D., this year given for the first time, was granted to Misses Burroughs and Holmes, and Messrs. Galt, Gaylord, Lytle, Mather, Sanderson, Schma-vonian, and Tre Fethren. The other members of the class received the regular certificates of graduation.

President Hartranft then spoke substantially as follows:

PRESIDENT HARTTRANFT'S ADDRESS.

My Pupils and Brethren in Christ: You have sat in this house of wisdom, drinking of her mingled wine, and feasting at her high board, these years. Her door swings wide open that you may go hence into the broad world, having stamped upon you the eternal impress of her celestial character, the eternal impress of the mind of Christ, the eternal impress and seal of the Holy Ghost. You go as ambassadors of this celestial wisdom. May I urge upon you as her loyal and commissioned servants, as those who proclaim her foundation in the broad ways of the earth, that you look upon the sacred themes, to which you henceforth address your lives and energies for their promulgation, from the vantage-point of your Lord?

I charge you to look upon that broad world into which you go, as your Master looked upon it. You are commissioned to preach the Christ as He manifested Himself to the world. You are appointed to search the hearts of men as Jesus saw those

hearts. You are to enunciate a Gospel of Salvation that He enunciated and finished.

The appeal that your instructors make to you in this solemn hour of exit from the house of wisdom is, that you view the totality of all things in Christ; that Christ himself be so stamped upon the thoughts of your mind, and so move the convictions of your soul, and so give intensity to the volitions of your will, and so permeate your moral sense, and so pervade your environment, that you view all things as He viewed them, — not in subjective apprehensions of your own minds, but in the deepest realization of the Christ as he enunciated these things. Oh, that you might always look at that Christ as he felt himself to be, with an eternal being as the only-begotten Son of God, the abiding background of every true conception of the Man of Nazareth; that you might conceive of His words as the words of finality, as the words of authority for the conscience, as the determining factor of the life of the world; that you might so conceive of your suffering Lord as conscious of the destiny that brought him into the earth as the Lamb of God, that by an expiatory sacrifice vicariously endured he might take away the sin of the world; that over against the awful condemnation which has befallen the world through sin, you evermore plant this great complex kingdom of God, whose immovable foundations were laid in eternity, and into whose walls you build; that evermore against extremities of human sin and sorrow you may place the cross of your Master as the solution of the moral and physical order of the universe; that evermore against the dark background and experience into which you may enter, there shall abide the rainbow and the eternal glow of the city whose light is God and the Lamb.

Yes, my beloved pupils, look at all things as your Master looked at them. Let that be the high theme of your study. To attain that reality let the deepest throbbings of your heart yearn. To realize and objectivize these great purposes of Jesus let your energies be moved, and therein may your happiness be found.

Dearly beloved, the doors are well-nigh open. Richard Cecil said of Samuel Rutherford, "He is my classic." I want you to be my classics. I want you to be written within and without by the divine finger. I want you to be living epistles, known

and read of all men. I want you to be the exhibition and expression of the living, undying Christ whom you love, a classic of God.

How varied are the spheres into which you go, my beloved pupils. Outlying all these circles and spaces in which your life shall be passed, think of the divine circumference — you, if you please, a segment in that great arc of God. Tempted sometimes to move in devious ways, remember the right and true way, the eternal line, into His glory.

There is not one of you that shall escape the winnowing. Would you attain effective service? God shall tribulate you; He will bruise you with flails. Oh, that the chaff may fly away from your thoughts! Oh, that the chaff may be driven with the wind from your hearts! Oh, that you may be winnowed and the wheat may abide! Carry the wheat in your bosom, for the wheat is dear to God, and may all the chastening and discipline of the life that is to be ultimate in your perfect manhood and womanhood, meet for the divine granaries.

Tell me about the great motives that move men. Here is this divine motive that sends one far off to the city, and another to the land of the Dakotas, others to many points in this favored land of God, and one with face set toward the Orient. The divine force of holy love — this it is that fires your heart and kindles your imagination, and makes you think, think, think, to the glory of Christ. Blessed power! But the further you are sundered as you issue from the house of wisdom, my beloved, may your souls be knit together still more firmly, still more firmly because through acts of deepest sacrifice you verify the purpose of your calling.

I shall not easily forget the pleasant hours we have spent together in meditating and debating upon the high themes of eternal wisdom. Beloved, you are not the guests of a day,— you are the friends of our hearts forever, and we part from you with pain and anguish as we give you over to the solemnities of this sacrifice for Christ.

And may the blessing of Almighty God, the Father, Son and Holy Ghost, be and abide with you, my dearly beloved, forever. Amen.

The exercises closed with the singing of a hymn and the benediction.

In the death of Rev. A. E. P. Perkins, D.D., at Worcester, June 27, the Hartford Seminary loses one of its true and tried friends. In 1877, at a time when the Seminary was beginning to have a broader outlook, Dr. Perkins was elected to the Board of Trustees, to which he freely contributed of his wisdom and ripe experience as an accomplished scholar and successful minister. Of Pilgrim lineage and New England training, and engaged during his entire ministry in the two pastorates of Phillipston and East Ware, Massachusetts, in the latter of which he was settled for thirty years, he was a typical minister of the New England type. He was intellectual, religious, and a man of strong convictions, who leaned towards the conservative side of religious questions. He was thoroughly informed with reference to the Congregational polity and history, and was recognized in Central Massachusetts as one of the principal leaders of the denomination. The degree of D.D. was conferred upon him by Williams College in 1870. He leaves a wife and five children, one of whom, Henry P., of the Seminary class of '82, is a missionary in Tientsin, China.

The general exercises from the first of April were as follows: April 5, sermon by Mr. Shabaz; April 12, hymn analysis by Mr. Burnham, sermon by Mr. TreFethren; April 26, essay by Mr. White, sermon by Mr. Chase; May 10, sermon by Mr. Sanderson.

At the time of the meeting of the Home Missionary Society in Hartford the librarian made an exhibit of the printed text of the Bible in Hebrew and Greek as shown by copies in the Seminary library. A printed list of the most important texts, as judged by competent scholarship, was placed in the hands of the visitor, and the editions on exhibition were indicated by display type. It was noticeable that only a few of these important editions were missing from the tables. The librarian remarks that "probably no other library in this country contains so large a number of important editions." These are almost all due to the liberality of Mr. Newton Case while still alive. Would that some other generous friend would round into symmetry other and needy sections of the library.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-SIXTH YEAR.

The opening of the sixty-sixth year has been postponed two days on account of the International Congregational Council in Boston. The term will therefore open *Friday evening, September 29th*, with an address, it is hoped, by one of the prominent English ministers at that time in the country. It is expected that the students will be present at that time, and that needful adjustments of rooms shall have been made, so that the regular order of classroom exercises can begin Saturday morning.

The Carew Lectures for the year 1899-1900 will be by Rev. Albert J. Lyman, D.D., of Brooklyn. These lectures will be given in the spring of 1900. In the fall, early in November, Dr. T. Harwood Pattison, Professor of Practical Theology in Rochester Theological Seminary, will give a course of lectures on "The Relation of the Minister to the Sunday-school." Dr. Pattison is known as one of the very ablest men in his department in the whole country.

Requests for information respecting the course of study, conditions of admission, etc., should be addressed to Professor M. W. Jacobus, Hosmer Hall, Hartford.

SUMMARY OF THE COURSE OF STUDY, 1899-1900.

JUNIOR CLASS.

Prescribed work, 366 hours, as follows :

	PROFESSOR.	HOURS.
Theological Propædæutic,	<i>Hartranft.</i>	5
Hebrew Grammar and Reading,	<i>Macdonald.</i>	115
Special Introduction to the Pentateuch,	<i>Paton.</i>	15
New Testament Textual Criticism and Canonics,	<i>Nourse.</i>	12
" " Greek and Syntax,	<i>Jacobus.</i>	5
" " Exegesis,	"	48
Old Testament History,	<i>Nourse.</i>	14
Biblical Theology,	"	20
History of New Testament Times,	<i>Mitchell.</i>	14
Apostolic Church History,	"	15
Biblical Dogmatics,	<i>Beardslee.</i>	39
General Outline of Apologetics,	<i>Gillett.</i>	28
Voice-building,	<i>Pratt.</i>	10
General Exercises,		25

Elective work, 105 hours, selected from the following list :

	PROFESSORS.	HOURS.
Bibliology,	<i>Perry.</i>	15
Historical and Philological Lectures on the Old Testament,	<i>Macdonald.</i>	10
Some Aspects of the Hebrew Literary Genius,	"	10
Investigation of Hebrew Legislation,	<i>Paton.</i>	10
Textual Criticism ; Codex Bezae,	<i>Nourse.</i>	15
Old Testament History ; from Exile Onward,	"	20
Jewish History ; from Old Testament to Fall of Jerusalem,	"	20
Sources for the History of Canonicity,	"	10
Stylistic Reading and Analysis Work,	<i>Jacobus.</i>	20
Historicity of Gospel Account of the Incarnation,	<i>Mitchell.</i>	15
Life and Character of Christ According to St. Paul,	"	10
The Church at Corinth,	"	15
The American and French Revolutions,	<i>Walker.</i>	30
Studies in the Apologetics of Selected Periods :		
(a) New Testament Period,	<i>Gillett.</i>	15
(b) The First Four Centuries,	"	15
(c) The Deistic Controversy,	"	15
Logic and Theory of Knowledge,	"	15
Discussion of Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
English Philosophy ; Locke to Spencer,	"	20
Studies in Local Church and Social Problems,	<i>Merriam.</i>	10
Practice in English Composition,	<i>Pratt.</i>	15
Elementary Sight-singing,	"	30
The Standard Oratorios, Illustrated,	"	15
Elements of Public Speaking,	<i>Harper.</i>	30
Presbyterian Polity for Presbyterian Students,	<i>Dr. Holliday.</i>	10

MIDDLE CLASS.

Prescribed work, 325 hours, as follows :

Special Introduction to the Old Testament,	<i>Paton.</i>	35
Exegetical Reading,	"	20
New Testament Introduction ; Pauline Epistles,	<i>Jacobus.</i>	19
" " Exegesis,	"	19
Church History of First Six Centuries,	<i>Mitchell.</i>	42
" " Middle Age,	<i>Walker.</i>	42
Biblical Dogmatics,	<i>Beardslee.</i>	30
Ecclesiastical Dogmatics,	<i>Hartranft.</i>	28
Homiletics,	<i>Merriam.</i>	40
Bible and Hymn Reading,	<i>Harper.</i>	25
General Exercises,		25

Elective work, 135 hours, selected from the following list :

Bibliology,	<i>Perry.</i>	15
Historical and Philological Lectures on the Old Testament,	<i>Macdonald</i>	10
Some Aspects of the Hebrew Literary Genius,	"	10
Advanced Hebrew Grammar,	"	20

	PROFESSORS.	HOURS.
Amos and Joel ; Study of Beginnings of Hebrew Written Prophecy,	<i>Macdonald,</i>	15
Job ; Studied as Literature,	"	30
Elementary Arabic,	"	30
" Syriac,	"	30
Introduction to Old Testament ; Poetical Books,	<i>Paton.</i>	10
Readings in Pirke Aboth,	"	15
Elementary Assyrian,	"	30
" Ethiopic,	"	20
Biblical Aramaic,	<i>Haroks.</i>	15
Old Testament History ; from Exile Onward,	<i>Nourse.</i>	20
Jewish History ; from Old Testament to Fall of Jerusalem, . .	"	20
Hebrew Prophecy ; Specially the Messianic Element, . . .	"	20
Theology of Primitive Jewish-Christian Church,	"	20
Sources for the History of Canonicity,	"	10
Synoptic Problem and Criticism of Acts,	<i>Jacobus.</i>	10
Exegesis of Romans ; Selected Passages,	"	20
Introduction to the Epistle to the Hebrews,	"	6
Development of Doctrine of Person of Christ,	<i>Mitchell.</i>	15
Rise and Spread of Monasticism ; to A.D. 600,	"	15
" " Mohammedanism,	"	15
Rise of Papacy ; to Gregory the Great,	"	15
The Times of Hildebrand,	<i>Walker.</i>	15
Elements of Ecclesiastical Architecture,	"	10
English Philosophy from Locke to Spencer,	<i>Gillett.</i>	20
Discussion of Anti-Theistic Theories,	"	15
Problems in Philosophy of Religion,	"	15
Nature and Origin of Religion,	"	15
Apologetics of the Nineteenth Century,	"	20
Evolution and the Christian Faith,	"	20
Modern English Idealism,	"	10
Kant's Critique of Pure Reason,	"	15
The Person of Christ,	<i>Beardslee.</i>	10
The Atonement,	"	20
The Application of Salvation,	"	20
Seminar : Doctrine of The Trinity,	<i>Hartranft.</i>	10
" " The Holy Spirit,	"	10
" " Faith,	"	10
Sociology : General Principles and Problems,	<i>Merriam.</i>	25
Great Pastors and Preachers,	"	15
Sight-Singing and Part-Singing,	<i>Pratt.</i>	20
Harmony,	"	30
Topics in General Musical History,	"	20
The Standard Oratorios, Illustrated,	"	15
Studies in the Psalms,	"	20
Analysis of Historic Prayers and Hymns,	"	15
Types of Practical Church Music, Illustrated,	"	15
Advanced Public Speaking,	<i>Harper.</i>	30
Elementary German,	<i>Schlutter.</i>	20
Advanced "	"	20
Presbyterian Polity for Presbyterian Students,	<i>Dr. Holliday.</i>	10

SENIOR CLASS.

Prescribed work, 265 hours, as follows :

	PROFESSORS.	HOURS.
Encyclopædia,	<i>Hartranft.</i>	15
Special Introduction to the Johannine Writings,	<i>Jacobus.</i>	13
Exegesis,	"	14
Church History : Reformation and Modern Periods,	<i>Walker.</i>	29
Missions,	<i>Thompson.</i>	12
Ecclesiastical Dogmatics,	<i>Hartranft.</i>	56
Homiletics,	<i>Merriam.</i>	41
Pastoral Theology,	"	30
Theoretical Polity,	<i>Perry.</i>	10
Principles and Methods of Public Worship,	<i>Pratt.</i>	20
General Exercises,		25

Elective work, 185 hours, selected from the following list :

Bibliology,	<i>Perry.</i>	15
Historical and Philological Lectures on the Old Testament,	<i>Macdonald.</i>	10
Some Aspects of the Hebrew Literary Genius,	"	10
Studies in Ecclesiastes and Proverbs,	"	20
Advanced Arabic,	"	30
Advanced Syriac,	"	30
Theology of Islam,	"	15
Introduction to Old Testament ; Historical Books,	<i>Paton.</i>	20
Exegesis ; Messianic Prophets,	"	15
Readings in Pirke Aboth,	"	15
Elementary Assyrian,	"	30
Advanced "	"	20
Readings in the Targums,	<i>Hawks.</i>	15
Old Testament History ; from Exile Onward,	<i>Nourse.</i>	20
Jewish History ; from Old Testament to Fall of Jerusalem,	"	20
Hebrew Prophecy ; Specially, Messianic Element,	"	20
Old Testament Apocrypha : Wisdom of Solomon,	"	20
Theology of Primitive Jewish-Christian Church,	"	20
Introduction to Pastoral Epistles,	<i>Jacobus.</i>	6
Exegesis of I John,	"	10
The Church and Eastern Empire to 1453,	<i>Mitchell.</i>	15
History of the Russian Church,	"	15
Rise and Spread of Mohammedanism,	"	15
Life and Work of Calvin,	<i>Walker.</i>	10
Principal Reformation Confessions,	"	10
The Modern Church,	"	25
History of Congregationalism,	"	25
English Philosophy from Locke to Spencer,	<i>Gillett.</i>	20
Kant's Critique of Pure Reason,	"	15
Origin of Religion,	"	15
Modern English Idealism,	"	10
Evolution and Christian Faith,	"	20
Apologetics of the Nineteenth Century,	"	20
Introduction to Comparative Religion,	"	15
Apologetic Value of Christian Experience,	"	15

	PROFESSORS.	HOURS.
The Application of Salvation,	<i>Beardslee.</i>	20
The Kingdom of God,	"	15
History of Ethics,	"	10
Biblical Ethics,	"	30
Inspiration,	"	15
Eschatology,	<i>Hartranft.</i>	10
Theological Opinion of Last Twenty-five Years,	"	25
Ecclesiastical Ethics,	"	30
Experiential Theology,	<i>Bassett.</i>	10
Sociology : Poverty and Crime,	<i>Merriam.</i>	15
Individual Sermon Criticism,	"	10
Congregational Polity,	<i>Perry.</i>	10
The Standard Oratorios, Illustrated,	<i>Pratt.</i>	15
Sight-Singing and Part-Singing,	"	20
Topics in General Musical History,	"	20
Analysis of Historic Prayers and Hymns,	"	15
Types of Practical Church Music, Illustrated,	"	15
Studies in the Psalms,	"	20
History of English Hymnody,	"	15
Advanced Musical Work,	"	15
Bible and Hymn-Reading and Sermon Delivery,	<i>Harper.</i>	40
Advanced German,	<i>Schlutter.</i>	20
Elementary "	"	20
Presbyterian Polity for Presbyterian Students,	<i>Dr. Holliday.</i>	10

POST-GRADUATE.

In addition to Elective Courses offered to the three regular classes, various other opportunities are offered to those desiring to pursue further their theological studies or wishing to follow more closely specific lines of investigation. The method of instruction is in general freer than in the regular course. Instruction is given by lectures, seminars, reading courses with discussion under the guidance of the professor in charge, and by means of special investigation conducted under the professor's guidance. Special courses are sometimes arranged by correspondence with those wishing instruction in some particular direction. The courses offered this year are as follows :

Professor Macdonald :

- (1) Semitic Epigraphy—the Inscription of Mesha, the Siloam Inscription and others that may be available ; (2) Advanced Arabic Readings in the Koran with Baydāwī's commentary, and Unmūdḥaj of az-Zamakhsharī or other grammatical treatise, and Lyall's edition of the Ten Poems, with at-Tibrizī's commentary ; (3) Elementary Coptic ; (4) Elementary Egyptian ; (5) Seminar in The Theology of Islam.

Professor Paton :

- (1) Exegesis of one of the Old Testament Prophets ; (2) Old Testament Archæology.

Professor Jacobus :

- (1) Seminar work in the study of the triple and double Synoptic Tradition, and the reconstruction of a possible Logia-Document ; (2) Seminar

work in the study of the Sources of the Book of Acts ; (3) Seminar work in the study of the Old Testament Citations in the Pauline Epistles.

Professor Mitchell :

(1) Historicity of the Gospel account of the Incarnation ; (2) The life and character of Christ according to St. Paul ; (3) Development of the doctrine of the Person of Christ (to Chalcedon) ; (4) Rise of the Papacy ; (5) The Church of Justinian ; (6) The Oriental National Churches ; (7) The Rise and Early Spread of Mohammedanism ; (8) The Russian Church.

Professor Walker :

(1) The Theology of the Middle Ages with special consideration of the system of Aquinas ; (2) Calvin's Life and Work ; (3) Studies in the history of American Christianity as a whole.

Professor Gillett :

(1) Reading courses in Modern German Philosophy ; (2) Reading course in the History of Religion ; (3) Studies in Methods of Apologetics.

Professor Beardslee :

(1) The Biblical Basis of Ethics ; (2) The Old Testament Doctrine of God.

Professor Hartranft :

(1) Studies in Dogmatic Systems—Dorner, F. Nitsch, Kähler, Beck, Kübel, Ritschl, Kaftan, Bender, Hermann, Lipsius, Pfeiderer, Biedermann, etc. ; (2) Studies in New England Theology ; (3) Studies in Scotch Theology ; (4) Studies in Roman Catholic Theology ; (5) Studies in Anglican Theology ; (6) Studies in Christian Ethics—Martensen, Dorner, Köstlin, Luthardt, etc. ; (7) Studies in Comparative Theology ; (8) Studies in Comparative Ethics.

Professor Merriam :

(a) Sociology—(1) Reading Courses outlined with essay tests in Selected Social Problems ; (2) Lectures on Charity Methods, ancient and modern ; (3) Lectures on Criminology and Penology.

(b) Homiletics—The History of Preaching with critical study of selected English and American Sermons.

Professor Pratt :

(a) Musical Construction—(1) Advanced Harmony, both synthetic and analytic ; (2) Studies in musical form, introductory to a general theory of musical composition.

(b) Music History—(1) The development of particular forms like the Dance, the Symphony, the Anthem, the Oratorio, etc. ; (2) The style and works of selected composers, secular or sacred.

(c) Hymnology—(1) Original investigation in the problems of the Psalter ; (2) Special studies in English Hymnody.

(d) Liturgics—Detailed extensions of the Prescribed Course of Senior year in the direction either of (1) the history of Public Worship, (2) its philosophy, or (3) its practical administration.

Professor Perry :

(1) Bibliography—a Study of Sources and Method ; (2) History of the Bible ; (3) The Problem of Church Unity.

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